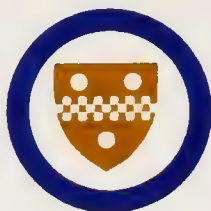


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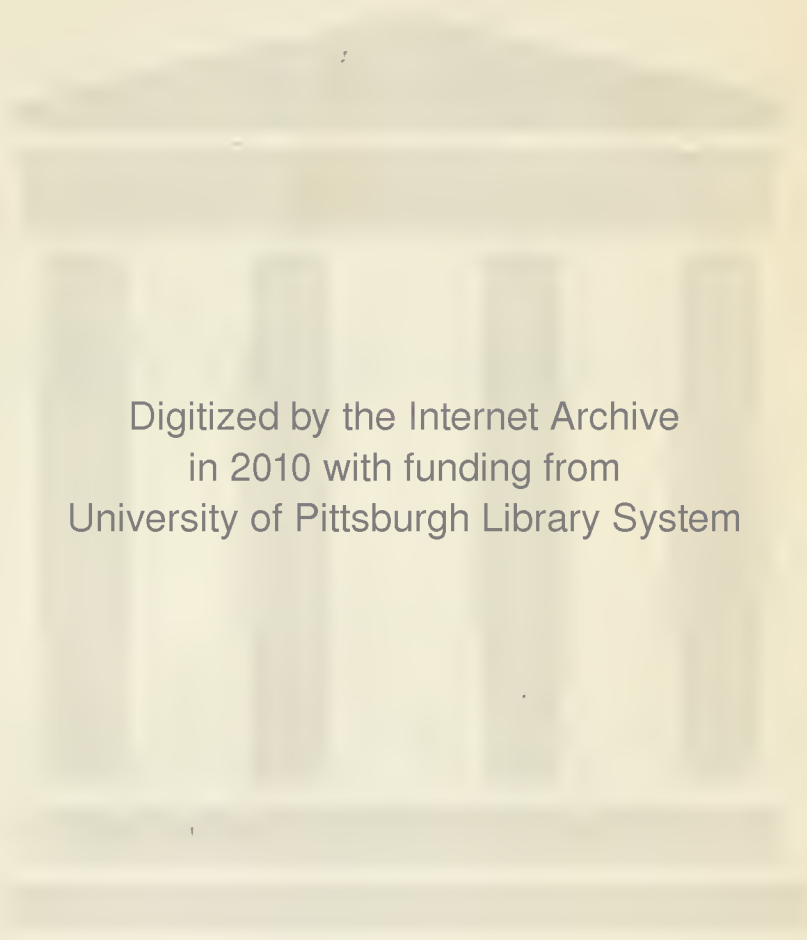
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THE
DISCIPLINE
OF THE
SOCIETY OF FRIENDS,
OF
WESTERN YEARLY MEETING.

REVISED BY THE MEETING HELD AT PLAINFIELD,
IN THE YEAR 1865, AND PRINTED BY
DIRECTION OF THE SAME.

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INDEX.

	Page.
ACKNOWLEDGMENTS, ...	71
ADVICES—General,.....	93
To Ministers and Elders,.....	106
AFRICANS—Kindness towards, recommended.....	48
APPLICATIONS to be received into membership,.....70,	71
By such as have been members,.....	72
APPEALS—General rules of conducting.....	139
Reports thereon to be made in writing.....	141
Manner of proceeding with females.....	141
Subordinate meetings to resume consideration of cases, in which proceedings have been irregular.....	141
ARBITRATIONS—General rules for conducting.....	135
Parties to enter into bond to abide award.....	135
Parties refusing to submit case, or abide award.....	136
Rules for second reference.....	136
Parties refusing to acquiesce, how dealt with.....	137
Legal counsel to be taken when necessary.....	137
Cases in which a resort to law may be admissible.....	137
Proceedings where a reference is considered unneces- sary	138
Ministers should not be chosen as arbitrators.....	139
BELIEF IN GOD, AND JESUS CHRIST.....17, 18, 19, 21, 22	
And in the Holy Scriptures.....	19, 40
BIRTHS AND DEATHS—A committee or Friends to be appointed.....	127
Regulations concerning the holding of meetings at funerals	128
Solemn pause to be had at funerals.....	128
A religious meeting, when can be to the honor of Truth,	128
Two or more Friends to be appointed to care of Bury- ing Grounds.....	128
Burying Grounds to be kept enclosed, and in decent order.....	128
Care as to the titles thereof.....	114
Monuments to distinguish one above another not al- lowed.....	129

	Page.
Mourning habits to be avoided.....	129
Grave stones, limitation.....	129
Records of births and deaths to be kept.....	129
Committee to be appointed to examine such.....	129
Forms for Records.....	135
BLASPHEMY AND PROFANITY.....	54
BOOKS—Meetings for Sufferings to examine writings explanatory of our religious principles and testimonies, Such are to be treated with who publish writings which excite disunity and discord.....	112
Heads of families to prevent reading pernicious publications.....	112
Plays, romances, and novels to be suppressed.....	113
Instructive and suitable books for families to be procured.....	113
Monthly meeting Libraries to be attended to.....	113
An increase of M. M. Libraries to be considered annually	113
CERTIFICATES—Form of Certificate of Removal.....	143
Form of a Marriage Certificate.....	122
Certificates for Ministers to be recorded.....	130
Same to be seasonably returned.....	130
Removal Certificates to be lodged in Monthly meetings, A record of all Certificates issued to be kept.....	130
Caution to Friends about removing.....	131
When Certificates are received, persons to be members, Friends removing should apply for Certificates.....	131
Proceedings on such application.....	132
Certificates granted, how to be forwarded.....	132
Certificates received are to be read in both meetings... Members removing without applying for Certificates... Proceedings when offenders remove.....	132
Certificates from Europe, how acknowledged.....	132
Apprentices and persons under age—Certificates for... Disorderly persons appearing as Friends coming in....	133
Certificates not to carry rights of Elders as such.....	98
Certificates of Ministers to travel, how obtained.....	99
CHARITY AND UNITY	53
CHILDREN, RIGHTS OF.....	88
CIVIL GOVERNMENT—Liberty of conscience.....	46
Offices and stations inconsistent should be declined.... Those who act inconsistently to be dealt with.....	46
Of promoting elections of Friends to unsuitable offices, Friends cannot join in hostile opposition to officers.....	47
CLERKS—Annual appointment of.....	88, 31

	Page-
CONDUCT AND CONVERSATION—Proceedings with such as may be guilty of lying, drunkenness, &c.....	54
Blasphemy, Profanity, and denial of divinity of Christ,	54
Denial of the Holy Spirit—authenticity of Holy Scrip- tures	55
Strict justice to be observed by Friends.....	55
Meekness and moderation.....	55
Cruelty to brutes.....	55
CONVINCED PERSONS—Rule of admission to member- ship	70
Lay hands suddenly on no man.....	70
On being circumspect and subject to divine witness....	71
CURSING—And other scandalous practices.....	54
DAYS AND TIMES—Public fasts, feasts, and holydays..	59
Gratefulness for blessings should be cultivated.....	60
Nightly illuminations and excesses to be avoided.....	60
Caution as to unprofitable spending the first day of the week.....	60
Retirement and religious reading recommended	61
A good example to devote the day to religious engage- ments.....	61
DECLARATIONS OF FAITH.....	17
DEFAMATION AND DETRACTION—To be discouraged and suppressed.....	56
Second Query on.....	90
Treatment of such as are guilty of.....	56
DISCIPLINE AND MEETINGS FOR DISCIPLINE	84
To be maintained in the authority wherein they were established	84
Admonition to be extended to those who break the Dis- cipline.....	84
The connection and subordination of meetings.....	84
Rules for setting up and laying down meetings.....	85
How meetings are to be indulged.....	85
Fair records of proceedings to be kept.....	86
Monthly meetings should apply to Quarter in cases too difficult.....	86
Copies of Minutes, &c., to be granted another Mo. or Quar. m'g.....	86
The same may be granted or refused to individuals.....	86
Offenders not to sit in meetings of Discipline after complaint	87
Meetings for Discipline to be kept select	87
Representatives to be appointed by Monthly meetings to Quarter.....	87
And also from Quarter, to attend the Yearly Meeting..	87

	Page.
Representatives should not withdraw without consent..	87
Reasons for non-attendance to be forwarded.....	87
Accounts of sufferings to be kept, collected and forwarded	87
What children shall have birth-right membership.....	88
Jugglers, fortune-tellers, and such like.....	88
Clerks—a committee annually to nominate.....	88
Preparative meetings to forward business seasonably,	89
DIVINITY OF CHRIST.....	17, 18, 19, 27, 29
DRUNKENNESS	54
DANCING.....	66
DIVORCES—Not to be permitted.....	122
ETERNAL JUDGMENT—The doctrine of.....	25
FIRST DAY OF THE WEEK—Cautions about spending..	60
To be devoted to worship, retirement and rest.....	60
Traveling and unnecessary visiting to be avoided.....	60
Advices as to spending profitably.....	93
EXECUTORS, ADM'RS, AND TRUSTEES	137, 49, 65, 142
FEASTS AND HOLYDAYS.....	59
FORTUNE-TELLERS	88
FREEMASONS.....	69
GAMING AND DIVERSIONS.....	66
Stage plays, horse races, music, dancing, lotteries, wagering	66
HORSE RACES.....	66
HIRELING MINISTRY—Priests' wages.....	82
IMMORAL AND SCANDALOUS PRACTICES.....	54
JUSTICE IN DEALINGS.....	55
Contracts and agreements to be strictly fulfilled.....	62
Query on.....	90
LAW—Members withholding a just debt.....	133
Rules for insolvency.....	134
Insolvent debtors should pay if they should become able	134
Members not to be sued contrary to Discipline.....	135
LOTTERIES.....	66, 90
LYING	54
MARRIAGES—Admonition to seek divine direction therein	117
Parents and guardians to be early informed and consent had.....	117
Friends to watch carefully over the youth on this subject	117
How a single person about to marry should proceed....	117
Consent of parents or guardians to be obtained.....	117

	Page.
No marriage sooner than a year after death of husband or wife.....	118
No misdemeanor to be treasured up.....	118
Parties not to dwell in same house—evil reports.....	118
No marriage allowed on day of Monthly meeting.....	118
Unnecessary expenses and large companies discouraged,	118
Company with one not a member in order to marry discouraged	119
Addresses once approved not to be retracted from.....	119
General Rules for proceeding in marriage.....	119
Consent to be expressed or produced in writing.....	119
Care in case of a widow, having children.....	120
Two Friends to be appointed, to attend and promote order	120
Where and when marriage may be solemnized.....	120
Solemn engagement of the parties in public (ceremony,)	120
The certificate to be read and signed.....	121
Marriage to be solemnly and gravely accomplished.....	121
No intemperance or immoderate feasting, &c.....	121
Overseers to report whether good order was observed..	121
Certificate to be returned and recorded.....	121
Care to those newly settled.....	121
Form of the Marriage Certificate.....	122
No Divorce allowed.....	122
Cases excepted.....	123
Near relatives, first cousins, &c., not to join in marriage.....	123
Labor with such as are likely to marry unadvisedly..	123
Elders, overseers, and other Friends to attend thereto...	124
Such as depart from our good order, how treated with..	124
Parents should exercise religious care over children..	124
Suitable connections preferred to large portions.....	125
The increase of breaches of our testimony.....	125
To be prevented by proper care and restraint.....	125
Marriage a divine ordinance.....	125
Implies a union in spiritual as well as temporal.....	126
The perplexed situation of mixed marriages.....	126
Caution to prevent falling into them.....	127
Results of want of watchfulness and obedience	127
MEETINGS FOR DISCIPLINE—To be kept select.....	81
MEETING HOUSES AND BURIAL GROUNDS.....	114
Care as to the titles.....	114
Records of trusts and conveyances to be kept and recorded	114
Care to be taken to lodge records with suitable Friends,	115
MEETINGS FOR SUFFERINGS—How constituted.....	109

	Page.
Times of holding.....	109
Rules for its government.....	110
Services to be performed by said meeting.....	111
Quarter or monthly meeting not to memorialize legislature	111
Approved ministers, &c., to have a seat.....	112
MEETINGS FOR WORSHIP—To be attended seasonably,	33
No sleeping, restlessness, or going out.....	33
Those who wilfully neglect attendance to be disowned,	34
The awfulness of pure and spiritual worship.....	34
Children and others to be constantly taken to meeting,	35
Drowsiness in religious meetings offensive.....	35
MEMORIALS—To legislature by whom issued.....	112
MEMORIALS—Of the deceased, how prepared.....	113
MINISTERS AND ELDERS, and their meetings.....	95
The gift and calling of the ministry.....	95
Exhortation to Ministers and Elders.....	96
Exhorted to diligent reading of Scriptures.....	97
Care as to extending communication.....	97
None to misapply or misquote the text.....	97
When exception is taken to what is spoken.....	97
Two or more Elders in each Monthly meeting.....	98
Rules for the appointment of Elders.....	98
Certificates of removal not to convey rights of Elders,	98
Ministers, how recommended	99
Account thereof to be sent up to Yearly Meeting.....	99
How a Certificate to travel is obtained.....	99
Limits for appointment of meetings.....	100
When the concurrence of the Quarterly meeting is to be had.....	100
Meetings of Minisfers and Elders, when.....	102
Answers to their Queries to be made out.....	102
A summary to be laid before the Yearly meeting.....	102
No such meeting to interfere with other meetings.....	103
Ministers losing their standing.....	103
Caution about going forth without proper call.....	104
As to conversation and social intercourse in private...	104
Caution to Monthly meetings as to granting Certificates	104
Caution to Friends traveling, as to reports.....	104
They should return seasonably, and attend to business	105
MODERATION AND TEMPERANCE—Recommended...	57
Proper Moderation preserves from bankruptcy, &c.....	57
The ruinous effects of Intoxicating Liquors.....	58
Friends exhorted to consider evils of Intemperance.....	58

	Page.
Use of liquors in harvest—furnishing vessels &c.....	58
None to sell or grind for distillation.....	58
MUSIC.....	67
OATHS—None allowed to be taken or administered.....	50
OVERSEERS—Proper number to each meeting.....	107
On complaints, how to be treated.....	107
In what spirit parties to be dealt with.....	108
Committees to consider change of Overseers.....	108
PARENTS AND CHILDREN—Exhortation to parents...	74
Children should be instructed in the law of God.....	74
And carefully restrained, &c.....	75
To be kept out of the vain fashions, &c.....	75
To be guarded against reading plays, romances, &c....	75
Exhortations to the youth as to vanities, &c.....	76
As to yielding themselves to obedience, and the cross...	76
Those who run into vain fashions to be disowned.....	77
Parents who willingly indulge such, to be disowned...	79
Children to be brought up to habits of industry.....	77
PLAINNESS IN DRESS AND ADDRESS—Explained...	78
Not only the form of godliness, but the power.....	78
Address, singular numbers, days of week, &c.....	79
True civility and due respect.....	80
Cowardly compliance with the world.....	81
POOR—Mercy, compassion and charity recommended...	52
In regard to insane, &c.....	53
Query on relieving.....	91
PRAYER.....	36, 37, 38, 39
PRIESTS WAGES, OR HIRELING MINISTRY.....	82
PRIZE GOODS—Not to be purchased or sold.....	90
QUERIES—General.....	89, 90
Annual.....	92
For Ministers and Elders.....	105
How often to be read and answered.....	90
REPRESENTATIVES—To the Quarterly and Yearly meetings	87
To forward reports seasonably.....	32
Not to withdraw without leave.....	87, 32
To send reasons for failure in attendance.....	87
REPORTS—From Monthly and Quarterly meetings.....	87
To be signed by Clerk, and conveyed by Representa- tives.....	87
RESURRECTION—Sincerely believed in.....	23
SCHOOLS—Quarterly and Monthly meetings to promote,	115
Suitable Teachers to be procured.....	116
Not only literary instruction, but religious... ..	116
The Holy Scriptures should be used therein.....	41, 116

	Page.
Each scholar should be supplied with a copy.....	116
SCRIPTURES OF THE OLD AND NEW TESTAMENTS,	40
Exhortation to instruct children in doctrines of.....	40
And to excite them to the diligent reading thereof,.....	40
They set forth the birth, holy life, &c., of the Savior....	40
Holy Scriptures were given by divine inspiration.....	19, 40
What they are profitable for, and what able to do.....	19, 40
How true understanding is discerned.....	41
All our doctrines to be tried by them.....	41
Exhortation to daily reading in families collected.....	42, 41
More frequent use in Schools recommended.....	41
Monthly meetings to have each family supplied with a copy.....	42
Each scholar that can read, to be supplied.....	42
Query as to reading, 91—Ministers and Elders.....	106
SECRET SOCIETIES.....	69
SLAVERY, AND THE PEOPLE OF COLOR.....	47
Slavery repugnant to christian religion.....	47
Sympathy for Africans to be cultivated.....	48
Kindness to people of color, and education of children,	48
Hiring slaves forbidden—also purchasing.....	49
Executors and administrators.....	49
Their youth should be trained in good habits, &c.....	50
Members to be disowned who deal in slaves.....	50
STOCK—To be renewed by collections from each Quarter,	115
The necessary sums to be raised in proportions.....	115
SUFFERINGS—Account of to be kept.....	87
Stage Plays.....	60
Swearing.....	54
TALE-BEARING—To be discouraged and suppressed....	56
Second Query on.....	90
TAVERNS, PUBLIC HOUSES, &c.—Not to be frequented,	83
Members discouraged from keeping public houses.....	83
Unnecessary number of, not to be encouraged.....	84
TEMPERANCE—Abstinence from Intoxicating Liqu- ors, &c.....	58
Fourth Query on.....	90
TESTIMONIES OF DISOWNMENT.....	71
Rules for receiving acknowledgments.....	71
Monthly meetings may not always require acknowledg- ments.....	72
When disowned party to be supplied with a copy.....	72
Females who transgress the discipline.....	73
Rules of proceeding in disowning offenders.....	72
Persons applying for membership who had been dis- owned, or joining other societies.....	73, 72

	Page.
Form of testimonial.....	144
TRADE—Care recommended, as to entering into business.....	61
Not to go beyond their ability, and at risk of others...	62
Contracts and agreements to be strictly fulfilled.....	62
Deceptive probability of hazardous enterprises	62
Recommendation to inspect state of affairs.....	63
Persons in failing circumstances to call creditors together.....	64
Proceeding in trade at risk of others, reprehensible...	64
Want of punctuality in fulfilling contracts.....	63
Query as to contracts, engagements, and paying debts,	91
Strict justice to be observed in dealings.....	55
Failures, assignees, and trustees.....	64
Parties failing should pay, if ever able.....	64
Accounts should be kept clear and accurate.....	63
One creditor not to be paid in preference to another...	63
Subscriptions, donations, and bequests from insolvents,	64
Assignees, &c., to be active in settling up.....	65
Securityship to be avoided.....	65
Inordinate desire of worldly riches discouraged.....	65
WAR—Ancient testimony against it.....	43
On fines for non-performance of military services.....	43
Furnishing wagons or other means for conveying stores.....	43
Tax for the purchase of drums, &c., for uses in war...	43
Attending and viewing military operations.....	43
Trade and business promotive of War, prize goods, &c.,	44
Persons paying fines, &c., to be disowned.....	45
Dealing in certificates issued as compensation.....	45
No fine to be paid for refusing to muster, &c.....	45
Exhortation to live peaceably.....	45
WILLS—Advice to make Wills in time of health.....	141
And not to omit doing so until time of sickness.....	142
Competent persons should be employed to write Wills,	142
Executors and Trustees to act faithfully.....	142
YEARLY MEETING—How set off, and composed.....	31
Time of holding.....	31
Representatives to choose a Clerk annually.....	31
Reports to be put in hands of Clerk before opening.....	32
No Representatives may withdraw without leave.....	32
Communications to be perused by nomination.....	32
Good order, unity, and concord to be maintained.....	33
YEARLY MEETING, MINISTERS AND ELDERS—	
When held.....	31

CHRISTIAN DISCIPLINE.

INTRODUCTION.

ON THE ORIGIN OF THE CHRISTIAN DISCIPLINE ESTABLISHED AMONG FRIENDS.

By the term *discipline*, is to be understood all those arrangements and regulations which are instituted for the civil and religious benefit of a Christian Church. The Meetings for Discipline are, of course, for the purpose of carrying those objects into effect; their design is said, by George Fox, to be—the promotion of charity and piety.

It cannot be said that any *system* of discipline formed a part of the original compact of the Society. There was not, indeed, to human appearance, any thing systematic in its formation. It was an association of persons who were earnestly seeking after the saving knowledge of Divine Truth. They were men of prayer, and diligent searchers of the Holy Scriptures. Unable to find true rest in the various opinions and systems which, in that day, divided the Christian world, they believed that they found the truth in a more full reception of Christ, not only as the living and ever-present Head of the Church, in its aggregate capacity, but, also, as

the light and life, the spiritual ruler, teacher and friend, of every individual member.

These views did not lead them to the abandonment of those doctrines which they had heretofore held, in regard to the manhood of Christ, his propitiatory sacrifice, mediation and intercession. They did lead them, however, to much inward retirement and waiting upon God, that they might know his will, and become quick of understanding in the fear of the Lord; and they were very frequent in their meetings together for mutual edification and instruction, for the purpose of united worship in spirit and in truth, and for the exercise of their several gifts, as ability might be afforded by him who has promised to be with the two or three disciples who are gathered together in his name.

From these meetings, in which the love of God was often largely shed abroad in the hearts of those who attended them, even when held in silence, most of those ministers went forth, who in the earliest periods of the Society, proclaimed to others the truth as they had found it, and called them from dependence on man to that individual knowledge of Christ, and of his teachings, which the Holy Scriptures so clearly and abundantly declare to be the privilege of the Gospel times. As these views struck at the very root of that great corruption in the Christian Church, by which one man's performances on behalf of others had been made essential to public worship, and on which hung all the load of ecclesiastical domination and the trade in holy things; so it necessarily separated those who had, as they believed, found the liberty of

the Gospel, from those who still adhered to that system which was upheld by the existing churches of the land.

Being thus separated from others, and many being every day added to the church, there arose, of course, peculiar duties of the associated persons toward each other. Christianity has ever been a powerful, active and beneficent principle. Those who truly receive it, no more "live unto themselves;" and this feature and fruit of genuine Christianity was strikingly exhibited in the conduct of the early Friends. No sooner were a few persons connected together in the new bond of religious fellowship, than they were engaged to admonish, encourage, and, in spiritual as well as temporal matters, to watch over and help one another in love.

The members who lived near to each other, and who met together for religious worship, immediately formed, from the very law of their union, a Christian family or little church. Each member was at liberty to exercise the gift bestowed upon him, in that beautiful harmony and subjection which belong to the several parts of a living body, from the analogy to which the apostle Paul draws so striking a description of the true church: "Ye are the body of Christ and members in particular."

Of this right exercise of spiritual gifts, and thereby of an efficient discipline, many examples are afforded in the history of the earliest period of the Society: we shall select one which, we believe, may be considered as fairly illustrating the practice of early times. Stephen Crisp, in his memoirs, speaking of his own state soon

after his convincement, which was in 1665, and within a few years of the establishment of a meeting at Colchester, the place of his residence, thus expresses himself: "The more I came to feel and perceive the love of God and his goodness to me, the more was I humbled and bowed in my mind to serve Him, and to serve the least of his people among whom I walked; and as the word of wisdom began to spring in me, and the knowledge of God grew, so I became a counsellor of those that were tempted in like manner as I had been: yet was kept so low, that I waited to receive counsel daily from God, and from those that were over me in the Lord, and were in Christ before me, against whom I never rebelled nor was stubborn; but the more I was kept in subjection myself, the more I was enabled to help the weak and feeble ones. And, as the Church of God in those days increased, and my care daily increased, and the weight of things relating both to the outward and inward condition of poor Friends came upon me; and being called of God and his people to take the care of the poor, and to relieve their necessities, as I did see occasion, I did it faithfully for divers years, with diligence and much tenderness, exhorting and reproving any that were slothful, and encouraging them that were diligent, putting a difference according to the wisdom given me of God, and still minding my own state and condition, and seeking the honor that cometh from God only."

Thus, then, we believe it may be safely asserted, there never was a period in the Society when those who agreed in religious principles were

wholly independent of each other, or in which that order and subjection which may be said to constitute *discipline* did not exist. But, as the number of members increased, those mutual helps and guards which had been, in great measure, spontaneously afforded, were found to require some regular arrangements for the preservation of order in the church.

The history of these proceedings affords no small evidence that the spirit of a sound mind influenced the body in its earliest periods. Contending, as they did, for so large a measure of individual spiritual liberty, and placing the authority of man, in religious matters, in a position so subordinate to that of the one Great Head of the Church, they nevertheless recognized the importance and necessity of arrangements, and of human instrumentality, under the direction of the Spirit of Christ; and they were led to establish a system of order at once so simple and efficient, that, notwithstanding the varying circumstances of the Society, and the power of every annual meeting to alter it, it has been found, in its particulars, adapted to those changes, and it remains to this day essentially the same as it was within forty years of the rise of the Society. Previously, however, to the establishment of that regular system of discipline, and of that mode of representation in the meeting for conducting it, which now exist, there had been many General Meetings held in different parts of the nation, for the purpose of providing for the various exigencies of the Society. George Fox mentions, in his Journal, that some meetings for discipline were settled

in the north of England so early as 1653. The first General Meeting of which we are aware that any records are extant, was held at Balby, near Doncaster, in Yorkshire, in the year 1656; and from this meeting a number of directions and advices were issued, addressed "To the Brethren in the North." This document refers to most of the points which now form the chief subjects of our discipline. It contains instructions as to the Gospel order of proceeding with delinquents, and advices to husbands and wives, parents and children, masters and servants, as to the discharge of their relative duties, and also in regard to strict justice in trade, and a cheerful and faithful performance of civil offices in the commonwealth. George Fox mentions attending a General Meeting in Bedfordshire, in 1658, which lasted three days; at which, he says, "there were Friends present from most parts of the nation, and many thousands of persons were at it." He also mentions attending a meeting at Skipton, in 1660, "for the affairs of the church, both in this nation and beyond the seas;" and he says that he had recommended the establishment of this meeting several years before, when he was in the north: "for many Friends suffered in divers parts of the nation; their goods were taken from them contrary to law, and they understood not how to help themselves, or where to seek redress." "This meeting," he adds, "had stood several years, and divers justices and captains had come to break it up; but when they understood the business Friends met about, and saw Friends' books, and accounts of collections for

the use of the poor; how we took care one county to help another, and to help our friends beyond sea, and to provide for our poor, so that none should be chargeable to their parishes, the justices and officers confessed that we did their work, and would pass away peaceably and lovingly.”

Next to General Meetings, we must notice the establishment of Quarterly Meetings, which were constituted of Friends deputed by the several meetings within a county. These meetings, in several of the counties, at least, had existed prior to the establishment of Monthly Meetings, and they appear to have had much the same office in the body as the Monthly Meetings now have among us. George Fox, in an epistle of an early date, writes thus respecting them: “In all the meetings of the county, two or three may be appointed from them to go to the Quarterly Meetings, to give notice if there be any that walk not in the truth, or have been convinced and gone from the truth, and so have dishonored God; and, likewise, to see if any that profess the truth follow pleasures, drunkenness, gaming, or are not faithful in their callings and dealings, nor honest, but run into debt, and so bring a scandal upon the truth. Friends may give notice to the Quarterly Meetings (if there be any such), and some may be ordered to go and exhort them, and bring in their answers to the next Quarterly Meeting. And to admonish all them that be careless and slothful to diligence in the truth and service for God, and to bring forth heavenly fruits to God, and that they may mind the good works of God, and do them in believing on his Son,

and showing it forth in their conversation, and to deny the devil and his bad works, and not to do them; and to seek them that be driven away from the truth into the devil's wilderness by his dark power; seek them again by the truth, and by the truth and power of God bring them to God again."

It appears to have been with our Society, as it had been with the primitive church, that the care and provision for its poor members was among the earliest occasions of disciplinary arrangements. The occasion for this provision was much increased by the cruel persecutions and robberies to which, on their first rise, the Friends were almost everywhere exposed. It was no rare occurrence, at that period, for the father of a family to be thrown into a dungeon, and the house to be spoiled of the very children's beds and all their provisions. Nor was it uncommon to seek their entire proscription and ruin, by refusing to deal with them. Well may we say, with reverent thankfulness, in reference to those times, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us."

The members of the persecuted society were far from opulent; but they proved themselves rich in charity, as well as in faith and hope: and the illustration of these virtues, by the sacrifices which they made for the relief of their more afflicted associates, and their unbroken constancy in the sufferings which they endured for the testimony of a good conscience, were, doubtless, among the practical arguments which

at length extorted the commendation even of their enemies.

A second, and perhaps contemporaneous, object of the meetings for the discipline of the Society, was the obtaining of redress for those illegally prosecuted or imprisoned. Though so patient in suffering, they deemed it their duty to apprise magistrates, judges and the government, of illegal proceedings, and to use every legal and Christian effort to obtain redress. Several Friends in London devoted a large portion of time to this object, and regular statements of the most flagrant cases were sent to them, and were frequently laid by them before the king and government. Their constancy in suffering was hardly exceeded by their unwearied efforts to obtain relief for their suffering brethren, and for the alteration of the persecuting laws; and through these means the cause of religious liberty was essentially promoted.

A third object, which at a very early period of the Society pressed upon its attention, was the proper registration of births and deaths, and the provision for due proceedings relative to marriage. Their principles led them at once to reject all priestly intervention on these occasions, and hence the necessity for their having distinct arrangements in regard to them. In some of the meetings of earliest establishment, regular registers are preserved from the year 1650 to the present time. Great care was taken in regard to proceedings in marriage; investigation as to the clearness of the parties from other marriage engagements, full publicity of their intentions, and the consent of parents, appeared to have

been recommended in early times as preliminaries to the ratification of the agreement between the parties; and this act took place publicly, in the religious meetings of the Society. Marriage has always been regarded by Friends as a religious, not a mere civil compact.

The right education of youth, the provision of suitable situations for them as apprentices or otherwise, and the settlement of differences without going to law one with another, were also among the early objects of the Society's care.

The last object of the discipline, in early times, which we shall enumerate, was the exercise of spiritual care over the members. As the Society advanced, it was soon reminded of our Lord's declaration: "It must needs be that offenses come." Evidencing, as the Society did to a large extent, the fruits of the Spirit, there were those who fell away from their Christian profession, and walked disorderly; and sound as was the body of Friends in Christian doctrine, there were members who were betrayed into false doctrines and vain imaginations; and pure and spiritual, and consistent with true order and Christian subjection, as were the principles of religious liberty advocated by the Society, there were those who appear to have assumed them under the false expectation of an entire independence.

To all these cases the discipline was applied in very early times; yet the spirit of tenderness, which breathes through the writings of George Fox, in regard to the treatment of delinquents, and which there is good reason to believe was

practically illustrated, to a large extent, in the conduct of the Friends of those days, is worthy of especial notice. From one of his epistles we make the following extracts: "Now concerning Gospel order, though the doctrine of Jesus Christ requireth his people to admonish a brother or sister twice, before they tell the church, yet that limiteth none, so as that they shall use no longer forbearance. And it is desired of all, before they publicly complain, that they wait to feel if there is no more required of them to their brother or sister, before they expose him or her to the church. Let this be weightily considered, and all such as behold their brother or sister in a transgression, go not in a rough, light, or upbraiding spirit to reprove or admonish him or her; but in the power of the Lord and spirit of the Lamb, and in the wisdom and love of the truth, which suffers thereby, to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may have cause to bless the name of the Lord on their behalf, and so a blessing may be rewarded into the bosom of that faithful and tender brother or sister who so admonished them. And so keep the church order of the Gospel, according as the Lord Jesus Christ had commanded; that is, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother: but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if

he shall neglect to hear them, tell it unto the church.'”

We now proceed to notice the more regular and systematic establishment of Monthly and Quarterly meetings, and of the Yearly Meeting. Though the history of those times bears ample testimony to the useful part which was taken in this important work by many faithful Friends, yet it is clear that George Fox was the chief instrument in the arrangement and establishment of these meetings. There was, doubtless, much reference to his individual judgment, but it is worthy of notice how carefully he sought to keep the body from an improper dependence upon him. As in his preaching he directed his hearers to Christ for themselves, as alike *their* and *his* teacher, so in the discipline of the Society he labored diligently that the body might be strengthened to help itself.

Under the date of 1666, George Fox says, in his Journal: “Whereas, Friends had had only Quarterly Meetings, now truth was spread and Friends were grown more numerous, I was moved to recommend the setting up of Monthly Meetings throughout the nation.” In 1667, he labored most diligently in this service, under much bodily weakness from his long confinements in cold and damp prisons. In 1668, he thus writes: “The men’s Monthly Meetings were settled through the nation. The Quarterly Meetings were generally settled before. I wrote also into Ireland, Scotland, Holland, Barbadoes, and several parts of America, advising Friends to settle their men’s Monthly Meetings in those countries, for they had their Quarterly Meetings

before.” These Monthly Meetings, so instituted, took a large share of that care which had heretofore devolved on the Quarterly Meetings, and were, no doubt, the means of bringing many more of the members into a larger sphere of usefulness, and the exercise of their respective gifts in the church, the free course for which he was so anxious to promote. With reference to this subject, he observes, in one of his epistles: “The least member in the church is serviceable, and all the members have need one of another.”

The Quarterly Meetings, from this time, received reports of the state of the Society from the Monthly Meetings, and gave such advice and decisions as they thought right; but there was not, until some years after this period, a general Yearly Meeting, at which all the Quarterly Meetings were represented. Of the establishment of that meeting we come now to speak.

In the year 1672, a General Meeting of ministers was held at the Devonshire House, London: among its proceedings we find the following minute, in which we trace the origin of the Yearly Meeting, constituted as it now is, of representatives from various parts of the kingdom. “It is concluded, agreed, and assented unto, by Friends then present, that, for the better ordering, managing, and regulating of the public affairs of Friends, relating to the truth and service thereof, there be a General Meeting of Friends held at London once a year, in the week called Whitsun-week, to consist of six Friends for the city of London, three for the city of Bristol, two for the town of Colchester,

and one or two from each of the counties of England and Wales respectively.”

This representative Yearly Meeting met at the time proposed, in 1673, and came to the conclusion that the General Meeting, constituted as it then was, “be discontinued till Friends, in God’s wisdom, shall see a further occasion; and it was further agreed, that the General Meeting of Friends who labor in the work of the ministry, do continue as formerly appointed.” This meeting of Friends in the ministry appears to have been regularly held annually, from this time to the year 1677 inclusive.

In 1675, a series of important advices and instructions were agreed upon, and sent forth to the several meetings: they are contained in an epistle, and are thus introduced: “At a solemn General Meeting of many faithful Friends and brethren concerned in the public labor of the Gospel and service of the Church of Christ, from most parts of the nation.” This document is signed by eighty-one Friends, most of whom are well known as conspicuous in the early history of the Society; and the spirit of fervent piety and charity which it breathes is well worthy of their character. In 1677, it was agreed again to convene the meeting of representatives in the ensuing year, and then to advise respecting its continuance. Accordingly, in 1678, the representative Yearly Meeting assembled in London, and, after agreeing upon several matters, the substance of which was conveyed to the various meetings of Friends in the form of an epistle, with much Christian counsel, concluded to meet again the next year

after the same manner; and these meetings have continued to assemble once a year, in London, with unbroken regularity, to the present time.

When the General Meeting of Ministers transferred much of its duties to the representative Yearly Meeting, of which they formed a part, there were some portions of the service of these meetings which more particularly belonged to the ministers. Although the power to approve and disapprove of ministers rested with the members of the church to which they respectively belonged, in the capacity of a Monthly Meeting, yet it was deemed fitting that the ministers should have an especial oversight of each other, and that they should meet together for mutual consultation and advice in regard to those of their own station.

George Fox, in 1674, writes thus: "Let your general assemblies of the ministers [in London, or elsewhere] examine, as it was at the first, whether all the ministers that go forth into the counties do walk as becomes the Gospel; for that you know was one end of that meeting, to prevent and take away scandal, and to examine whether all who preach Christ Jesus, do keep in his government, and in the order of the Gospel, and to exhort them that do not." Meetings for these purposes, in which Friends in the station of elder are now united, continue to be regularly held.

All the meetings which have been hitherto described were conducted by men; but it was one of the earliest features of our religious economy to elevate the character of the female sex, by recognizing them as helpers in spiritual

as well as in temporal things; holding, in the former as well as in the latter, a distinct place, and having duties which more peculiarly devolved on them. For this purpose, meetings were established among them, with a special regard to the care and edification of their own sex. The views of George Fox in regard to the establishment of these meetings are conveyed in the following passages: "Faithful women, called to a belief of the truth, and made partakers of the same precious faith, and heirs of the same everlasting Gospel of life and salvation as the men are, might in like manner come into the profession and practice of the Gospel order, and therein be meet-helps to the men in the service of truth, and the affairs in the church, as they are outwardly in civil and temporal things; that so all the family of God, women as well as men, might know, possess and perform their offices and services in the house of God: whereby the poor might be better taken care of; the younger sort instructed, informed, and taught in the way of God; the disorderly reprov'd and admonish'd in the fear of the Lord: the clearness of persons proposing marriage more closely and strictly inquired into in the wisdom of God; and all the members of the spiritual body, the church, might watch over and be helpful to each other in love."

Thus was a system of order and government, in conformity with the spirit of Christianity, established among us in early times; and thus a field was opened for the exercise of the various gifts, by which the church, the body of Christ, is edified.

EXTRACTS FROM DOCUMENTS OF FRIENDS,
CONTAINING DECLARATIONS OF THEIR CHRISTIAN
FAITH.

*Extract from George Fox's Epistle to the Governor
of Barbadoes, 1671.*

We own and believe in God, the only wise, omnipotent and everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that he hath made; who is God over all, blessed forever: to whom be all honor, glory, dominion, praise and thanksgiving, both now and for evermore! And we own and believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible. whether they be thrones, dominions, principalities or powers; all things were created by him. And we own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth at the

right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of him, when he said, "Behold the Lamb of God, that taketh away the sins of the world," John, i. 29. We believe that he alone is our Redeemer and Savior, the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; he is the seed of the woman that bruises the serpent's head, to-wit, Christ Jesus, the Alpha and Omega, the First and the Last. He is (as the Scriptures of truth say of him) our wisdom, righteousness, justification and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls: he is our Prophet, whom Moses long since testified of, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." Acts ii. 22, 23. He is now come in Spirit, "and hath given us an understanding, that we may know him that is true." He rules in our hearts by his law of love and life, and makes us free from the law

of sin and death. We have no life, but by him; for he is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending; he being the Oath of God, the new covenant of light, life, grace and peace; the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emanuel, God with us, we all own and believe in; he whom the high priest raged against, and said he had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, "That his disciples came and stole him away by night while they slept." After he was risen from the dead, the history of the acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

Concerning the Holy Scriptures, we believe they were given forth by the Holy Spirit of God, through the holy men of God, who, as the Scripture itself declares, 2 Pet. i. 21, spake as they were moved by the Holy Ghost. We believe they are to be read, believed and fulfilled (he that fulfils them is Christ); and they are "profitable for doctrine, for reproof, for correc-

tion, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17; and are able to make wise unto salvation, "through faith in Christ Jesus."

EXTRACTS FROM A STATEMENT OF CHRISTIAN DOCTRINE,

Issued on behalf of the Society, in the year 1693.

We sincerely profess faith in God by his only begotten Son Jesus Christ, as being our light and life, our only way to the Father, and also our only Mediator and Advocate with the Father.

That God created all things, he made the worlds, by his Son Jesus Christ, he being that powerful and living Word of God, by whom all things were made; and that the Father, the Word, and the Holy Spirit are one, in divine being inseparable; one true, living, and eternal God, blessed for ever.

Yet that this Word, or Son of God, in the fullness of time, took place, became perfect man according to the flesh, descended and came of the seed of Abraham and David; but was miraculously conceived by the Holy Ghost, and born of the Virgin Mary: and also, farther, declared powerfully to be the Son of God, according to the spirit of sanctification, by the resurrection from the dead.

That in the Word (or Son of God) was life, and the same life was the light of men; and he was that true light which enlightens every man

coming into the world ; and therefore that men are to believe in the light, that they may become the children of the light ; hereby we believe in Christ the Son of God, as he is the light and life within us ; and wherein we must needs have sincere respect and honor to (and belief in) Christ, as in his own unapproachable and incomprehensible glory and fullness ; as he is the fountain of life and light, and giver thereof unto us ; Christ, as in himself, and as in us, being not divided. And that as man, Christ died for our sins, rose again, and was received up into glory, in the heavens. He having, in his dying for all, been that one great and universal offering and sacrifice for peace, atonement and reconciliation between God and man ; and he is the propitiation not for our sins only, but for the sins of the whole world. We were reconciled by his death, but saved by his life.

That Jesus Christ, who sitteth at the right hand of the throne of the Majesty in the heavens, yet he is our King, High Priest and Prophet ; in his church, a Minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. He is the Intercessor and Advocate with the Father in heaven, and there appearing in the presence of God for us, being touched with the feeling of our infirmities, sufferings and sorrows. And also by his spirit in our hearts, he maketh intercession according to the will of God, crying Abba Father.

That the Gospel of the grace of God should be preached in the name of the Father, Son and Holy Ghost, being one in power, wisdom and

goodness, and indivisible, (or not to be divided,) in the great work of man's salvation.

We sincerely confess (and believe in) Jesus Christ, both as he is true God and perfect man, and that he is the author of our living faith in the power and goodness of God, as manifested in his son Jesus Christ, and by his own blessed Spirit (or divine unction) revealed in us, whereby we inwardly feel and taste of his goodness, life and virtue; so as our souls live and prosper by and in him: and the inward sense of this divine power of Christ, and faith in the same, and the inward experience, are absolutely necessary to make a true, sincere and perfect Christian in spirit and life.

That divine honor and worship is due to the Son of God, and that he is, in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon (as the primitive Christians did,) because of the glorious union or oneness of the Father and the Son, and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or blessing from God, but in and through his dear Son Christ.

That Christ's body that was crucified was not the Godhead, yet by the power of God was raised from the dead; and that the same Christ that was therein crucified, ascended into heaven and glory, is not questioned by us. His flesh saw no corruption, it did not corrupt, but yet, doubtless, his body was changed into a more glorious and heavenly condition than it was in when subject to divers sufferings on earth; but how and what manner of change it met withal after it was raised from the dead, so as to

become such a glorious body, (as it is declared to be,) is too wonderful for mortals to conceive, apprehend or pry into (and more meet for angels to see); the Scripture is silent therein, as to the manner thereof, and we are not curious to inquire or dispute it; nor do we esteem it necessary to make ourselves wise above what is written, as to the manner or condition of Christ's glorious body, as in heaven; no more than to inquire how Christ appeared in divers manners or forms; or how he came in among his disciples, the doors being shut; or how he vanished out of their sight, after he was risen. However, we have cause to believe his body, as in heaven, is changed into a most glorious condition, far transcending what it was in on earth, otherwise how should our low body be changed, so as to be made like unto his glorious body; for when he was on earth, and attended with sufferings, he was said to be like unto us in all things, sin only excepted; which may not be so said of him as now in a state of glory, as he prayed for; otherwise where would be the change both in him and in us.

Concerning the resurrection of the dead, and the great day of judgment yet to come, beyond the grave, or after death, and Christ's coming without us, to judge the quick and the dead: (as divers questions are put in such terms,) what the Holy Scriptures plainly declare and testify in these matters, we have been always ready to embrace.

1. For the doctrine of the resurrection; if, in

this life only, we have hope in Christ, we are of all men most miserable. 1 Cor. xv. 19. We sincerely believe, not only a resurrection in Christ from the fallen sinful state here, but a rising and ascending into glory with him hereafter; that when he at last appears, we may appear with him in glory. Col. iii. 4; 1 John iii. 2.

But that all the wicked who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation.

And that the soul or spirit of every man and woman shall be reserved in its own distinct and proper being, and every seed (yea every soul) shall have its proper body, as God is pleased to give it. 1 Cor. xv. A natural body is sown, a spiritual body is raised; that being first which is natural, and afterward that which is spiritual. And though it is said, this corruptible shall put on incorruption, and this mortal shall put on immortality; the change shall be such as flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. 1 Cor. xv. We shall be raised out of all corruption and corruptibility, out of all mortality; and the children of God and of the resurrection shall be equal to the angels of God in heaven. And as the celestial bodies do far excel terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are. Howbeit we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come: but rather submit

that to the wisdom and pleasure of Almighty God.

2. For the doctrine of eternal judgment; God hath committed all judgment unto his Son Jesus Christ; and he is Judge both of quick and dead, and of the states and ends of all mankind. John v. 22, 27; Acts x, 42; 2 Timothy iv, 1; 1 Peter iv, 5.

That there shall be hereafter a great harvest, which is the end of the world, a great day of judgment, and the judgment of that great day, the Holy Scripture is clear. Matt. xiii, 39, 40, 41; ch. x, 15, and xi, 24; Jude, 6. "When the Son of Man cometh in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations," &c. Matt. xxv, 31, 32, to the end, compared with ch. xxii, 31; Mark viii, 38; Luke ix, 26, and 1 Cor. xv, 52; 2 Thess. i, 7, 8, to the end, and 1 Thes. iv, 16; Rev. xx, 12, 13, 14, 15.

Extract from the Epistle of London Yearly Meeting, 1829.

We feel ourselves called upon, at this time, to avow our belief in the inspiration and divine authority of the Old and New Testament.

We further believe, that the promise made after the transgression of our first parents, in the consequence of whose fall all the posterity of Adam are involved, that the seed of the

woman shall bruise the head of the serpent; and the declaration unto Abraham, "In thy seed shall all the nations of the earth be blessed," had a direct reference to the coming in the flesh of the Lord Jesus Christ. To him, also, did the prophet Isaiah bear testimony, when he declared, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace: of the increase of his government and peace there shall be no end." And again, the same prophet spoke of him when he said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted: but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The same blessed Redeemer is emphatically denominated by the prophet Jeremiah, "THE LORD OUR RIGHTEOUSNESS."

At that period, and in that miraculous manner which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon earth, when "He took not on him the nature of angels; but he took on him the seed of Abraham." He "was in all points tempted like as we are, yet without sin." Having finished the work which was given him to do, he gave himself for us an offering and a sacrifice to God. He tasted death for every man. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." "We have redemption through his blood, even

the forgiveness of sins." He passed into the heavens; and being the brightness of the glory of God, "and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high," and ever liveth to make intercession for us.

It is by the Lord Jesus Christ that the world will be judged in righteousness. He is the mediator of the new covenant; "the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." "In him dwelleth all the fullness of the Godhead bodily," and to him did the Evangelist bear testimony when he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." He "was the true light, which lighteth every man that cometh into the world."

Our blessed Lord himself spoke of his perpetual dominion and power in his church, when he said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life;" and, when describing the spiritual food which he bestowed on the true

believers, he declared, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." He spoke also of his saving grace, bestowed on those who come in faith unto him, when he said; "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

Our religious society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation; and it is the earnest desire of this meeting, that all who profess our name, may so live, and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, bringeth forth fruit unto holiness; the end whereof is everlasting life through Jesus Christ our Lord. "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Extract from the Epistle of London Yearly Meeting, 1830.

Dear friends, we are again made sensible that we cannot mediate on a subject more fraught

with instruction and comfort, than the coming of the Son of God in the flesh, and the many blessings which through him have been conferred on the human race,—the coming of Him, who, being born of a virgin, “was made in the likeness of men:” “who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant.” He “was delivered for our offences, and was raised again for our justification.” He ascended on high, he led captivity captive, he received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. He “sitteth on the right hand of God,” making intercession for us. He “is made unto us of God, wisdom and righteousness, and sanctification, and redemption;” and unto him we must look as our Mediator and Advocate with the Father. He emphatically describes himself as “the good Shepherd.” He is our Lawgiver; and solemn indeed is the declaration, that we must all appear before his judgment seat, to receive our reward, according to the deeds done in the body, whether they be good or bad.

We feel that it is not a light matter thus to advert again to the various offices of the Son and sent of the Father; and we beseech all whom we are addressing, to contemplate these solemn truths with due reverence; yet frequently to meditate thereon, seeking for the assistance of the grace of God to direct their understandings aright. As this is done with humble and believing hearts, the conviction will increase, and ultimately become settled, that it is a great

mercy to know individually that we have not a High Priest who cannot be touched with a feeling of our infirmities, but who was in all points tempted like as we are, yet without sin.

But, blessed be God, he has not only provided the means of reconciliation unto himself, through the sacrifice of Christ; he hath also, through the same compassionate Savior, granted unto us the gift of the Holy Spirit. By this, the patriarchs, and the holy men of old who lived under the law, walked acceptably before God. Its more plenteous effusion, and its powerful and life-giving effects, were distinctly foretold by the ancient prophets. Christ himself declared, that it was expedient that he should go away, that he might send the Comforter, the Spirit of Truth, who should guide into all truth; in allusion to whose coming he also said, "I will not leave you comfortless, I will come to you." To be guided by his Spirit is the practical application of the Christian religion. It is the light of Christ which enlightens the darkness of the heart of man; and, by following this light, we are enabled to enjoy and maintain communion with him. The children of God are led by the Spirit of God; and this is the appointed means of bringing us into that state of "holiness, without which no man shall see the Lord." It is not a doctrine of mysticism, but one of practical piety. The great office of the Holy Spirit, we firmly believe to be, to convince of sin, to bring the soul to a state of deep and sincere repentance, and to effect the work of sanctification. A holy and constant watchfulness is required, to preserve

the mind alive to the guidance of this divine Teacher; who, if diligently sought after and waited for, will be found to be a swift witness for God in the soul, producing that tenderness of spirit, and that quickness of understanding in the fear of the Lord, which are essential to our growth in grace.

It is through Him whom God hath set forth to be a propitiation, through faith in his blood, that we obtain pardon for sin; and it is through the power of His spirit working mightily in us, that we come eventually to experience freedom from sin.

WESTERN YEARLY MEETING.

Western Yearly Meeting is composed of Friends in the Western and Southern part of Indiana and Eastern Illinois, and was set off from Indiana Yearly Meeting; the first Yearly Meeting being held in Ninth Month, 1858, at Plainfield, in Hendricks county, in Indiana. The Yearly Meeting for Discipline opens on Sixth day morning, at 10 o'clock, preceding the third First Day in Ninth Month, each year. A Meeting for Worship to be held at 2 o'clock, P. M.

The Yearly Meeting of Ministers and Elders is held on Fifth-day preceding the Yearly Meeting, at three o'clock in the afternoon.

The Representatives from the Quarterly meetings, both men and women, are annually to choose a Clerk, and an assistant or assistants, at the close of the first sitting of the Meeting for Dis-

cipline, whose names are to be reported at the opening of the next sitting.

Representatives having the care of the Reports from the Quarterly meetings, are to put them into the hands of the Clerk of the meeting for the preceding year, before the opening of the meeting for Discipline, in order that time may be saved to the meeting, by a previous entry of the names of Representatives. No Representative ought to withdraw from the Yearly Meeting before it ends, without leave being first requested and granted.

All communications directed to the Yearly Meeting, except from such meetings as correspond regularly therewith, are to be previously perused by a nomination of Friends for the purpose; who are to consider and report, whether the same be proper to be read in the Yearly Meeting.

The design of our Annual meetings, in their first constitution, being in order to a general oversight, and care of the Churches, pertaining to our christian communion, it remains to be our fervent desire, that good order, unity and concord may be maintained amongst us. We know that love and unity, founded upon christian principles, are promotive of truth and righteousness amongst ourselves, and we believe also, that when conspicuous in us, they have their influence upon those around us. Under these considerations, we fervently desire, and humbly hope, that He who hath to the present day, preserved us a people highly favored, will be graciously pleased still to animate us with a zealous concern, that love and good will may predominate in us individually,

and that union, peace, and concord, may prevail in every department of the family. And finally, Friends, collectively and individually, may all our meetings be held with weight, as in the immediate presence of the Head of the church; may the aged amongst us be examples of every christian virtue, and evince by the calmness of their evening, that their day has been blest: May the middle aged not faint in their stations; but together with their elder and younger brethren, firmly support, yea, exalt the several testimonies which we are called to maintain. And, Oh! may the beloved youth bend early and cheerfully, under the forming power of truth; that each, standing in his allotment, the harmony of the building may be preserved, and we truly grow up into a holy temple for the Lord.

MEETINGS FOR WORSHIP.

It is directed that those who come late to meetings, or when there, fall asleep, or are restless, or do not stay in the meeting, but go forth unnecessarily, or otherwise demean themselves unbecoming our holy profession, on these solemn occasions, be tenderly treated with and seasonably admonished; and that Friends who are exercised in the Discipline, pay early attention, in the love of the gospel, to such as neglect their duty in attending our Meetings for Worship. A wilful neglect in this important duty, being a manifest evidence of ingratitude to the divine Author of all our mercies, and contrary to the practice of the

primitive believers in Christ, and our religious testimony—it is the judgment of the Yearly Meeting, that Monthly Meetings, after having fully discharged their duty toward such, and finding their endeavors to reclaim them ineffectual, should testify our disunity with them.

It is the fervent concern of the Yearly Meeting, to press upon the consideration of our members, the solemn duty of pure and spiritual worship. It is not enough that, after the example of our forefathers, we meet together in one place, in outward silence; rejecting those forms and ceremonies which were invented by the wisdom of man, as well as that worship which is performed only in his will; it is not enough that with a commendable diligence, we attend all our religious meetings; unless also, like them, we wait in humble reverence for spiritual ability to worship acceptably the Lord of Heaven and Earth. May we, therefore, humbly and diligently wait in the spirit of our minds, for the coming of Him who told his disciples, "*without me, ye can do nothing*;" that we may experience the influence of His spirit, to enlighten and quicken the soul to a true sight of its condition; that feeling the spirit of supplication, we may approach the throne of grace; and under a renewed sense of the Father's mercy and goodness, may be enabled to offer the tribute of worship, and the sacrifice of praise.

This is the important purpose of our assembling together in silence; and though at times there may be amongst us but little instrumental ministry, or even none, let not this produce any abatement of diligence in the duty. Instrumental

ministry, in the life and power of the gospel, is a great favor to the church; but the distinguishing excellence of the christian dispensation, is the immediate communication with our Heavenly Father, through the inward revelation of the spirit of Christ. May, therefore, the deportment of our members, while engaged in this most solemn duty, be such as to demonstrate that they are earnest in the great duty of waiting upon, and worshipping God, in spirit; that serious and tender-hearted inquirers may be encouraged to come and partake, in our assemblies, of that inward and spiritual refreshment and consolation, which the Lord is graciously pleased to impart to the souls of such as are humble in his sight, and approach his holy presence with reverence and fear.

It is further directed, that Friends keep their children, and such (members) as are under their care, to a constant, seasonable, and orderly attendance of meetings, both on First-days, and other days of the week, instructing them agreeably to the ability received, to wait in stillness upon the Lord, that they may receive a portion of his spiritual favor, and from the tendering virtue of his Holy Spirit, may be engaged, in heart and mind, to walk worthy of so great grace and in a holy zeal for his honor, submit to bear the cross, endure the shame, and become dedicated witnesses for him among men.

As the appearance of drowsiness in our religious meetings is offensive, and may be a cause of stumbling to such sober inquirers as come among us, Friends are earnestly exhorted to strive against it, that no appearance thereof may

be seen in our assemblies; and if any give way to it, (as indulgence therein must necessarily have a disqualifying influence,) it is the desire of the Yearly Meeting, that Quarterly, Monthly, and other meetings, be cautious of employing such members, in the weighty services of Discipline.

PRAYER.

Ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. Matt., vii. 7.

Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them. Mark, xi. 24.

Men ought always to pray and not to faint. Luke, xviii. 1.

Whatsoever things ye shall ask in my name, that will I do. John, xvi. 13.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. James, i. 6.

Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. Phil., iv. 6.

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. Eph., vi. 18.

We do esteem it a duty incumbent on us to pray with and for, to teach, instruct, and admon-

ish those in and belonging to our families. G. Fox's Epis, 1671.

We continue to believe that our disuse of set forms of prayer is founded on a correct view of the spiritual nature of the Gospel dispensation. At the same time we are persuaded, that all who have a just sense of the value of their immortal souls, and of their own great need of help from above, must rejoice with thankfulness, in knowing and in feeling that they may pray unto our Father who is in Heaven. Oh! then that every one may, with a sincere and believing heart, and with reverential awe, approach the throne of Grace, trusting in the mediation of Him through whom we have access by one Spirit unto the Father." Let none be discouraged from the performance of this duty by a sense of their transgressions; but in humility and sincere repentance, let them implore the forgiveness of God, who, as they patiently wait before Him, will, in his own time, supply all their need. And if there be any who, if they deal honestly with their own hearts, must acknowledge that they do not pray, may these deeply reflect upon the danger of their situation, and be alarmed at the great loss which they sustain; and avail themselves of the high privilege of drawing nigh unto God, and partaking of the assurance that He will draw nigh unto them. (1828, P. E.)

May we all draw nigh unto God in prayer—ask the assistance of his grace to help in time of need—and look unto him as our merciful Father, who is in Heaven; assuredly believing, that as He is approached in reverence and faith, He will graciously answer our petitions, and supply all

our need, in and through Jesus Christ. As this sacred duty, so forcibly enjoined in Holy Scripture, is correctly understood and performed aright, parents will become so sensible of its great value to themselves, that they will feel the importance of turning thereto the attention of their beloved offspring: and as they seek for wisdom and strength to act rightly herein, they will be assisted by Him, to whom they should desire that they and their children may be wholly dedicated. (1830, P. E.)

Under the solemn conviction that whatever be our circumstances in life, or our position in the church, prayer is, in the Divine appointment, essential to our spiritual health, we would earnestly press upon all to seek for opportunities in the course of each day for private retirement and waiting upon the Lord: and tenderly to cherish those precious, but often gentle and easily resisted motions of the Lord's Spirit, which would contrite and humble our hearts, and draw them forth in fervent petitions for that spiritual food which can alone supply our daily, our continual need. May none among us be living in a state of unconcern, insensible to the righteous judgment of God upon all that is unholy: their sins, unrepented of and unforgiven, still resting on their souls; rather let them be encouraged to come in deep humiliation to the mercy seat, there to plead for pardon and plenteous redemption, in the all-availing name of our crucified Redeemer. How precious for us all is the assurance "that we have a great High Priest, that is passed into the heavens; Jesus, the Son of God:" one who is "touched with the feeling of our infirmities:"

and in whose holy name we are invited to “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” (1854, P. E.)

Man being dead in trespasses and sins by consequence of the fall, a way has been provided, by and through the mercy and righteousness of God, by the atonement of his Son, by which it is our unspeakable privilege to draw nigh to the source of all our blessings in prayer; not only for pardon for our transgressions, but for the richness of his grace, that our souls may find strength and support in time of need, and partake of the abundance of his mercy and love.

This service, we conceive is two-fold: to wait upon the Lord, that we may become truly sensible of our necessities, and also when made sensible of our wants, to ask his favors either silently or vocally, on our own behalf and on behalf of others.

Hence we deem there is a special qualification for vocal prayer; and it should be exercised under a sense of that qualification; therefore we believe it to be a part of that public worship of God, when it proceeds from a true sense of God’s love in the heart, and arises from the influence of the Divine Spirit. Individuals who are not called to the public ministry, if willing and faithful, may frequently be led to vocal prayer in their family circles, and, at times, in meeting for Divine Worship.

SCRIPTURES OF THE OLD AND NEW TESTAMENTS.

We tenderly and earnestly advise and exhort all parents and heads of families, that they endeavor to instruct their children and families in the doctrines and precepts of the Christian religion as contained in the Holy Scriptures; and that they excite them to the diligent reading of those excellent writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension and mediation of our Lord and Saviour Jesus Christ; to educate their children in the belief of these important truths, as well as in the belief of the inward manifestation and operation of the Holy Spirit on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness; which is infinitely preferable to all other considerations. (1732.)

We have always believed that the Holy Scriptures were written by divine inspiration; that they are able to make wise unto salvation through faith which is in Christ Jesus; for as Holy men of God spake as they were moved by the Holy Ghost, they are therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. But as we freely acknowledge that their authority does not depend upon the approbation of any Church or Assembly, so neither can we

subject them to the fallen corrupt reason of man. A true understanding of the divine will, and spiritual meaning and application of Holy Scripture, cannot be discerned by the natural, but only by the spiritual man; it is therefore by the assistance of the Holy Spirit that they are read with great instruction and comfort.

We have always asserted our willingness, that all our doctrines and practices be tried by them; and admit it as a positive maxim, "That whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil."

A lively concern has been felt that parents and heads of families may be encouraged to the daily practice of calling their families together, and after a solemn pause, let a portion of the Holy Scriptures be read; and as our minds are humbly turned to the divine source of light and strength, there would be no danger of the practice becoming formal. We have no doubt that this practice has proved a blessing, both to parents and children, where they have taken up the cross, and been faithful therein. (1828, 1829.)

We are, also, concerned to recommend a more frequent use of the Scriptures in our Schools; believing that such a practice would have a tendency, not only to advance their literary improvements, but to solemnize the minds of our tender offspring, and make impressions on them which would be likely to continue through the various stages of life, and contribute, in no small degree, to the formation of sound principles, and to their preservation in the ways of righteousness.

Monthly meetings are recommended to make the necessary inspection to ascertain whether each family within its limits is provided with a copy of the Old and New Testament; and should any be found without these inestimable writings, that they be directed to procure them; and to those in indigent circumstances, assistance should be rendered, if necessary. (1828.)

We are concerned to revive the former advice of this meeting, relative to the daily practice of reading the Holy Scriptures in families properly convened for that purpose. We are aware that the cross may be much in the way of many Friends, who measurably see the necessity of a compliance with this duty. Unto such we would hold out the language of encouragement;—and, dear friends, whilst we are concerned to avoid formality, let us not despise or neglect the beautiful order which truth leads into. Where parents are united in this solemn duty; where they fully submit to the yoke of Christ, they will experience the truth of his own declaration: “My yoke is easy, and my burden is light.” And how encouraging is the remembrance of some formerly, who, with divine approbation, brought little children to Christ. They no doubt had become, in a degree, acquainted with the Divine Master, and were desirous that their children should be made partakers of his blessing. (1830, 1831, 1832, 1837, &c.)

WAR.

Believing, as we do, that the spirit of the Gospel breathes "peace on earth and good will to men," it is the earnest concern of the Yearly Meeting that Friends may adhere faithfully to our ancient testimony against wars and fightings, avoiding to unite with any in warlike measures, either offensive or defensive; that by the innocency of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, towards its desired completion; when, according to ancient prophecy, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and its inhabitants shall learn War no more."

That furnishing wagons, or other means for conveying of military stores, or accepting of offices as Commissaries, Surgeons, &c., is a military service: and the care of elders, overseers, and faithful Friends, should be extended, in christian tenderness and love, to such as deviate herein, in order to convince them of their error.

And that a tax levied for the purchasing of drums, colors, or for other warlike uses, cannot be paid consistently with our christian testimony.

It is the fervent concern of the Yearly Meeting, to recommend to the deep attention of all our members, that they be religiously guarded against approving or showing the least connivance at War, either by attending at, or viewing of military operations, or in anywise encouraging the

unstable, deceitful spirit of party, by joining with political devices or associations, however speciously disguised, under the ensnaring subtleties commonly attendant thereon; but that they sincerely labor to experience a settlement on the alone sure foundation of pure, unchangeable truth; whereby, through the prevalence of unfeigned christian love, and good will to men, we may convincingly demonstrate, that the kingdom we seek is not of this world; but a kingdom and government, whose subjects are free indeed; redeemed from those captivating lusts from whence come wars and fightings.

And that the members of our religious Society would carefully avoid engaging in any trade or business promotive of War, sharing or partaking of the spoils of War, by purchasing or selling prize-goods, importing or shipping goods in armed vessels, paying taxes for the express purpose of War, or for pecuniary motives grinding of grain, feeding of cattle, or disposing of their property, for the use of the army; that through a close attention to the monitions of divine grace, and guarding against the suppressions of it, either in themselves or others, they may be preserved in a conduct consistent with our holy profession, and from wounding the minds or increasing the sufferings of each other; not at all doubting that He to whom appertains the kingdom, and the power, who is wonderful in working, will continue to carry on and perfect his blessed cause of peace on the earth. A due attention to this concern is recommended to Quarterly, Monthly, and Preparative meetings, and to Friends in general; it being the judgment of the Yearly Meeting,

that if any of our members do, either openly, or by connivance, pay any fine, penalty, or tax, in lieu of personal service for carrying on War, or allow their children, apprentices, or servants, who are members, to act therein, or are concerned in arming or equipping vessels with guns, or deal in public certificates issued as a compensation for expenses accrued, or services performed in War, that they be tenderly treated with, and if they cannot be brought to an acknowledgment of their error, Monthly meetings are authorized to disown them.

It is further the sense and judgment of the Yearly Meeting, that it is inconsistent with our religious testimony and principle for any Friend to pay a fine or tax, levied on account of their refusal to muster or to serve in the militia, although such fine or imposition may be applied towards defraying the expenses of civil government; and where deviations in this respect occur, tender dealing and advice should be extended to the party, in order to their conviction and restoration; and if this prove ineffectual, Monthly meetings should proceed to disown them.

And finally, dear Friends, upon the calamitous subject of War, you are not ignorant of what adorns our profession. Let us seek Peace and pursue it, remembering that we are called to love. Oh! that the smallest germ of enmity might be eradicated from our inclosure: and truly there is a soil in which it cannot live; this soil is christian humility. May we therefore be peaceable ourselves, in words and actions, seeking for that disposition, in which we can pray to the Father of the universe, that he may breathe the

spirit of reconciliation into the hearts of his erring and contending creatures.

CIVIL GOVERNMENT.

We have ever maintained that it is our duty to obey all the requirements of civil government, except those by which our allegiance to God is interfered with.

Liberty of conscience, being the common right of all men, and particularly essential to the well-being of religious societies, we hold it to be indispensably incumbent upon us, to maintain it inviolably amongst ourselves; and therefore exhort all in profession with us, to decline accepting any office or station in civil government, the duties of which are inconsistent with our religious principles; or in the exercise of which they may be, or apprehend themselves to be, under the necessity of exacting from others any compliance against which they are conscientiously scrupulous.

If any person in membership with us, notwithstanding the preceding admonition, shall persist in a conduct so repugnant to our principles, it is the sense of the Yearly Meeting, that they be treated with as in other cases of offense; and if they cannot be brought to see and acknowledge their error, the Monthly Meeting to which they belong should proceed to testify against them.

It is also our judgment, that Friends ought not, in any wise, to be active or accessory in electing, or promoting to be elected, their breth-

ren or others in such offices or stations in civil government, the execution whereof tends to lay waste our christian testimony, or subject their brethren or others to sufferings on account of their conscientious scruples. The principle of truth calls us out of contention; it even seeks not its own ends by means productive of animosity; much less therefore should its professors indulge themselves in strife for objects of a perishing nature.

Believing, therefore, that we are called to show forth to the world, in life and practice, that the blessed reign of the Messiah, the Prince of Peace, is begun, and we doubt not, will proceed until it attain its completion in the earth, when according to the prophecies of Isaiah and Micah, "Nation shall not lift up sword against nation, neither shall they learn war any more," we cannot consistently join with such as form combinations of a hostile nature against any; much less in opposition to those placed in authority; nor can we unite with or encourage such as revile or asperse them, for it is written, "Thou shalt not speak evil of the ruler of thy people." Acts, xxiii, 5.

SLAVERY, AND THE PEOPLE OF COLOR.

As a religious Society, we have found it to be our indispensable duty to declare to the world our belief of the repugnancy of Slavery to the christian religion. It therefore remains to be our continued concern, to prohibit our members from holding in bondage our fellow men. And, at the

present time, we apprehend it to be incumbent on every individual deeply to consider his own particular share in this testimony. We desire that Friends may not suffer the deplorable condition of these, our enslaved fellow beings, to lose its force upon their minds, through the delay which the opposition of interested men may occasion in this work of justice and mercy; but rather be animated to consider, that the longer the opposition remains, the greater is the necessity, on the side of righteousness and benevolence, for our steady perseverance in pleading their cause.

Let us also, amidst our sympathy for the sufferers, not forget to cultivate those sensations, which direct the mind in pity towards the deplorable state of such men, whether in foreign countries or our own, as promote, procure, and execute, the tearing away of the Africans from their native land, as well as for those who detain them in bondage; remembering that they are men, equally interested with us in the rewards of futurity. Believing, therefore, as we do, that a just and dreadful retribution awaits the unrepenting and obdurate oppressor, at that awful tribunal, where sophistry will not prevail to exculpate; let us seek for, and cherish, that disposition of mind which can pray for these enemies of humanity, and fervently breathe for their restoration to soundness of judgment, and purity of principle.

In relation to this oppressed people, we earnestly desire, that such of them as may be under the care of any of our members, may be treated with kindness; and as objects of the common

salvation instructed in the principles of the christian religion, as well as in such branches of school learning as may fit them to become useful members of civil society. Also, that Friends, in their respective neighborhoods, advise and assist them in the education of their children, and common worldly concerns.

If any in membership with us, should hire slaves to assist them in their business, it is the judgment of the Yearly Meeting that in so doing such promote the unrighteous traffic, and oppose our testimony against Slavery. And where they cannot be prevailed upon to desist therefrom, Monthly meetings are at liberty to declare their disunity with them.

If any of our members should purchase slaves, to be liberated after a term of years, however they may be induced thereto from an apparent motive of contributing to the cause of humanity; yet it is the judgment of the Yearly Meeting that it is a practice which ought to be discouraged; believing that upon due reflection it will be found that those do not support a faithful testimony against Slavery.

We believe also, that a proper regard to this testimony would lead our members to avoid acting as executors or administrators to estates where slaves are bequeathed, or being accessory to any step whereby their bondage may be prolonged.

The situation of those People of Color who have been held as slaves, by any of us or our predecessors, calls for our serious examination and inquiry, how far we are clear of withholding from them what, under such an exercise, may be opened to our view as their just right; and we

earnestly and affectionately entreat those in particular, who have released any of them, to attend to the further manifestations of duty. Even if no such obligations to this people existed amongst us, it is worthy of our consideration, whether any object of beneficence is more deserving of our regard, than that of training up their youth in such virtuous principles and habits as may render them useful and respectable members of the community.

And further, it is the conclusion of the Yearly Meeting, that if any of our members are concerned in importing, selling, or purchasing; or shall give away or transfer, any slave, and also, if any shall accept of such gift or assignment, or the proceeds of the sale of such persons, they ought to be speedily treated within the spirit of love and wisdom, in order to convince them of the iniquity of their conduct; and if, after christian labor, they cannot be brought to such a sense of their injustice, as to do whatever the Monthly Meeting shall judge to be necessary, for the restoration of such slave to his or her natural and just liberty, and condemn their deviation from the law of righteousness and equity, to the satisfaction of the said meeting, such ought to be disowned as other transgressors are, for immoral, unjust, and reproachful conduct.

OATHS.

Our testimony against the imposition of Oaths, is founded upon the following express and posi-

tive command of the Author of the Christian religion, viz: "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil." Mat.. v. 33 to 37.

This testimony we also find was clearly held up, and emphatically enjoined by the apostle James upon his Christian brethren—"But above all things, my brethren," says he, "swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation." Jas. v. 12.

Believing, therefore, as we do, that no argument can invalidate a prohibition thus clear and positive, we are bound religiously to regard it; and whilst we feel gratitude to our rulers for the continuance of that indulgence, by which our affirmation is accepted, let us evince our sincerity in relation to this testimony, by faithfully, maintaining it.

And when any of our members, either in courts or elsewhere, violate it, either by taking or administering oaths, Monthly Meetings are desired to extend brotherly labor towards them; and if they cannot be prevailed upon to give the

necessary satisfaction, to testify their disunity with them.

We also believe that a proper regard to the obligations of this testimony, would lead our members to procure such persons as witnesses to instruments of writing rendering them necessary, as will attest them by affirmation.

POOR.

As mercy, compassion and charity are eminently required by the Gospel, it is the desire of the Yearly Meeting, that the cases of our members who are in indigent circumstances be duly inspected, in order that advice and relief may be seasonably extended, and assistance afforded them in such business as they are capable of. To defray the expenses which their support and the education of their children will necessarily occasion, it is recommended to Quarterly and Monthly Meetings to be open hearted and liberal in subscription, for raising and continuing funds for these purposes. And in the exercises of this benevolent care, it is desired that we may always guard against unnecessarily exposing the names or situation of our fellow-members. Such also who need pecuniary aid, ought to accept the deliberate advice of their friends, and manifest a becoming disposition to conform to their solid judgment; remembering that it is said, "In the multitude of counsellors there is safety." Prov. xi. 14.

Friends are admonished to observe a proper

care not to permit their family relatives too readily to fall a charge upon the charity of the Church.

Where there is an obstinate refusal to conform to such advice, committees are to be governed in the distribution of the intended liberality, by a prudent discretion.

In the management of the insane, idiotic, and such as require treatment and attention that can not be suitably found in the families of Friends and relatives, Friends are left at liberty to exercise a sound discretion in seeking their relief and comfort in charitable institutions provided by public munificence; but in all such cases it is the judgment of the Yearly Meeting that care should be taken to advance such means as will liquidate incidental expenses.

CHARITY AND UNITY.

Charity and unity being two essential Christian virtues, we desire, where there is any appearance of dissension, or of resentment and shyness amongst our members, the parties should be timely and tenderly apprised of the danger to which they expose both themselves and others, and earnestly exhorted to mutual condescension and forgiveness, becoming the followers of Christ; and if any, notwithstanding such endeavors for their welfare, continue to manifest an implacable enmity to others, the overseers, or other judicious Friends of the Preparative or Monthly Meeting to which they belong, should

be informed thereof; who are to labor further with them; when, if they still prove inflexible, they ought to be complained of to the Monthly Meeting to which they belong, which, after laboring with them without the desired effect, ought to testify against them.

CONDUCT AND CONVERSATION.

Such are to be treated with, as are guilty of lying, drunkenness, swearing or cursing; or any other immoral or scandalous practice; and when persons are guilty in these respects, or any of them, after being treated with by the overseers or other concerned Friends, if they be brought to a sense of the iniquity thereof, such offenders are, without improper delay, to remove the scandal, and clear, as much as possible, our holy profession therefrom, by acknowledging and condemning the offense, in writing, under their hands, to the satisfaction of the Monthly Meetings to which they belong. And if any such offenders refuse to acknowledge and condemn their faults, the said meeting ought speedily to testify against them.

If any in membership with us shall blaspheme, or speak profanely of Almighty God, Christ Jesus, or the Holy Spirit, they ought to be timely and earnestly treated with for the conviction of their understandings, that they may experience repentance and forgiveness; but should any, notwithstanding such brotherly labor, persist in their error, or deny the divinity

of our Lord and Savior Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the Holy Scriptures; as it will be thereby manifest that they are not one in faith with us, the Monthly Meetings where they belong, ought, after the aforesaid earnest and religious endeavors without effect, to declare the same, and issue their testimony accordingly.

It is the earnest concern of the Yearly Meeting, that in all our dealings and transactions among men, strict justice may be observed, and that no motives of pecuniary interest may induce any of our members to impose upon each other, or upon any with whom they may have commercial intercourse; and it is directed that Monthly Meetings be careful to extend suitable admonition against all deviations in these respects, for the help and recovery of delinquents; and as it is obvious that there can be no just pretensions to religious rectitude, without a conformity to moral justice, Monthly Meetings are authorized to disown those who will not be reclaimed by their brotherly endeavors in these respects.

And believing, as we do, that meekness, moderation and mercy are among the distinguishing traits of the Christian character, we are concerned to caution our members against the indulgence of passion, or the exercise of cruelty, even towards the brute creation, which a beneficent Providence has made subservient to our comfort and convenience.

DEFAMATION AND DETRACTION.

As the manifest tendency of the mischievous spirit of tale-bearing and detraction, is to lay waste the unity of society, by disseminating discord and strife among brethren and neighbors, Friends are enjoined to watch over themselves and each other, in order to discourage and suppress every appearance of such dispositions. The order prescribed by our blessed Lord should be strictly observed in every case of apprehended injury, viz: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." Matt. xviii. 15, 16, 17.

It is further directed, that, in whomsoever this weakness appear, it may be immediately checked; and if any give way to it, to the obvious injury of the reputation or interest of others, let them be faithfully admonished by elders, overseers, or other concerned Friends; and if they persist, or cannot be prevailed with to give due satisfaction, the Preparative and, (if expedient,) Monthly Meetings should be informed of it, and treat further with them; when, if this also fail to produce the desired effect, they should be disowned.

Should any offenders in these respects shelter themselves under a pretence that they say no more than they have heard from others, but refuse to discover who those are, such should in like manner be treated with as tale-bearers, and testified against.

MODERATION AND TEMPERANCE.

It is a consideration claiming our serious regard, that our worthy ancestors, having their views directed toward an enduring inheritance, and their affections established upon things above, sought not after the splendor of this world. In minds thus bent upon seeking a more glorious inheritance, than temporals can afford, the love of the world had but little influence; they were conspicuous examples of temperance and moderation. A defection from this simplicity of heart and heavenly-mindedness, leading into the inordinate love and pursuit of the things of this world, hath prevailed with too many amongst us, and produced the fruits of pride and ambition. These have introduced many imaginary wants from which our ancestors were preserved by their simplicity. To satisfy these wants, some have been excited to enter into a larger extension of trade and commerce than they had stock and ability to conduct. Vain ambition, and an emulation inconsistent with the truth, have led many into extravagant expenses. Reduced by these means in their circumstances, yet unwilling to lessen

their appearance in the world, some have resorted to indirect methods to procure a temporary support, which have too frequently ended in failures and bankruptcies.

Whilst, therefore, we hold it to be an indubitable truth, that moderation and temperance are inseparable from the Christian religion, we affectionately beseech our members to abstain from all appearance of evil in relation thereto. And particularly as respects the use of intoxicating liquors of every description. Is it not affectingly to be observed, that a baneful excess in drinking spirituous liquors is prevalent amongst many of the inhabitants of our land? How evident are the corrupting, debasing and ruinous effects consequent upon the importation, distillation and retailing of them, whereby intemperance is greatly aided and encouraged, to the impoverishment of many, distempering the constitutions and understandings of many more, and increasing vice and dissoluteness in the land—with which many religiously attentive minds have long been painfully exercised!

It is the fervent desire of the Yearly Meeting that Friends in all quarters may be earnestly excited to suffer the affecting importance of this evil, religiously to impress their minds, and that Monthly Meetings may labor in the spirit of love and tenderness with those who use ardent spirits as an article of drink in harvest, or on other occasions, the medical and mechanical use only excepted, and also with those who sell or grind grain for distillation, or furnish fruits or other materials for that purpose; and also such as aid the business by furnishing vessels to pre-

pare or hold such liquors, or are concerned in conveying it to or from market, or vend, or in anywise aid the commerce of that article. And if such labor prove ineffectual to reclaim from the practice or encouragement of so desolating an evil, and after the hope of gaining such by brotherly treatment is over, Monthly Meetings may proceed to disown them.

DAYS AND TIMES.

As we are persuaded that no religious act can be acceptable to God, unless produced by the influence and assistance of the Holy Spirit, it is our judgment that our members cannot consistently join with any in the observance of public fasts, feasts, or what are termed holydays, or such injunctions and forms as are devised by the will of man in regard thereto; for though exterior observances of a similar kind were once authorized under the law, as shadows of things to come, yet they who come to Christ, will, we believe, assuredly find that in him all shadows end; and that "now he hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. viii. 6. "Let no man, therefore," says the apostle, "judge you in meat or in drink, or in respect of an holyday, or the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ." Col. ii. 16. The same apostle also thus expostulates with some, who, it

appears had fallen from the true faith in these respects: "But now, after that ye had known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times and years. I am afraid of you lest I have bestowed upon you labor in vain." Gal. iv. 9, 10, 11.

Wherefore, under an humble and grateful sense of the abundant mercies and favors of our Heavenly Father, let us, as a religious society, continually feel our hearts filled with thanksgiving and praise to him, an aspiration which is ever his due, and to be acknowledged by his creatures with the deepest reverence; and not with the "bowing of the head like a bulrush for a day," nor with those tumultuous demonstrations of joy, and nightly illuminations, which are generally attended with excesses incompatible with the Christian name.

Whilst, therefore, it is the earnest concern of the Yearly Meeting that we may be found worshippers within the temple, it is affectionately desired that our members may be individually cautious not to give occasion of additional suffering to the truly conscientious amongst us, by any compliance with such observances as our worthy ancestors were rightly concerned to bear testimony against.

Friends are advised to be guarded against unprofitably spending their time on the First-day of the week; that their temporal concerns be not suffered to engross their minds, so as to disqualify them for rightly performing their religious duty; to watch over their children,

subjecting them to obedience to all their lawful commands; believing that good impressions have been lost by indulging too much in company on the afternoon of First-days, when, if proper attention were paid by spending this time more in retirement, and in reading the Scriptures and other good books, these seasons would be cherished, and a real advancement experienced. (1828.)

The First-day of the week being set apart for rest and religious engagements, by the common consent of most Christian professors, this meeting has been introduced into a concern that Friends individually, both old and young, may be renewedly stirred up to set a good example, by devoting that day to such engagements and to rest; and by abstaining from secular business and from traveling, except as required in religious engagements or other Christian duties, and also from unnecessary visiting. We do not doubt that our spiritual welfare and the good of our families would be essentially promoted by a greater consistency of conduct, as aforesaid, with our profession as a religious people, than has appeared in some heretofore; and we should be further prompted to such consistency by respect to the consciences of others, and the wholesome laws of the land. (1853.)

TRADE.

It being evident, that where the manifestations of the spirit of truth are duly prized and

regarded, it leads out of a bondage to the spirit of this world, and preserves the minds of its followers from many fettering and disqualifying entanglements; and, contrariwise, that an inordinate love and pursuit of worldly riches often betrays those who are captivated by them into many difficulties and dangers, to the great obstruction of the work of truth in the heart; we affectionately desire that the counsel and gracious promise of our blessed Redeemer to his followers may be borne in remembrance by us, "Seek ye first the kingdom of God and his righteousness, and all these shall be added unto you."

The Yearly Meeting being earnestly concerned that the service of our religious Society may not be obstructed, or its reputation dishonored by any imprudence of its members in their worldly engagements, recommends to all, that they be careful not to venture upon business they do not understand, nor to launch into trade beyond their abilities, and at the risk of others; but that they bound their engagements by their means and when they enter into contracts or agreements, whether written or by words, that they endeavor, on all occasions, strictly to fulfill them, that no occasion of reproach may be given to truth and the Society.

We particularly exhort that none engage in any such concerns as depend on the deceptive probabilities of hazardous enterprises; but rather content themselves with such a plain and moderate way of living as is consistent with the self-denying principle of which we make profession, whereby many disappointments and grievous

perplexities may be avoided, and that tranquillity of mind obtained, which is inseparable from the right enjoyment, even of temporal things. And it is advised, that when any amongst us err, or are in danger of erring in these respects, they be faithfully and timely admonished.

It is further recommended that Friends frequently inspect the state of their affairs, and keep their accounts so clear and accurate, that they may, at any time, easily know whether they live within the bounds of their circumstances or not; and in cases of death, that these may not be perplexing to survivors. And whenever any find that they have no more property left than is sufficient to discharge their just debts, and their circumstances becoming worse, it is advised that they immediately consult with some judicious Friends, and, without loss of time, make their circumstances known to their creditors, carefully avoiding the payment of one in preference to another, that so none may be injured, nor any reproach incurred by mismanagement. If any should proceed in trade at the hazard of the means of others, without their knowledge and consent, such conduct is reprehensible; and, after having due care extended, if persisted in, a testimony should be borne against it by disowning them.

And where overseers or other concerned Friends have reason to fear that any person, or family, by living above their means, or from a want of punctuality in fulfilling their contracts, or any other cause, are declining in their circumstances, and likely to fail, it is recommended

that such be seasonably treated with, and, (if it appear requisite,) advised to call their creditors together without delay; and if, notwithstanding this advice, such person still persist, and run into embarrassment, to the loss of others, and to their own disreputation, the Preparative or Monthly Meeting to which they belong, ought to be timely informed thereof, and proceed to treat with them according to our Rules; when, if this labor also prove ineffectual, a testimony of denial may be issued against them.

It is directed that where such failures occur, and the cases are under the care of Monthly Meetings, that the Friends appointed to visit the parties, inquire of their assignees, or trustees, how their deficiencies have happened, and report accordingly. And it is the judgment of the Yearly Meeting, that neither Monthly nor other meetings should receive subscriptions, donations, nor bequests, from persons so circumstanced, until they have paid off their deficiencies, or are voluntarily acquitted thereof by their creditors; for it should be remembered, that though, in such cases, the defaulter may have been legally discharged, the property he may afterwards acquire is not properly his own, till he has fairly paid off his former debts to the satisfaction of his creditors. Wherefore, we further direct, that if any such person or persons, on being suitably reminded of their duty in this respect, shall refuse to comply therewith, inquiry be made into the reason, and if it be not such as shall satisfy the Monthly Meetings of which they are members, and they cannot be prevailed with, the said meetings, after a proper

time of labor and forbearance, may issue a testimony of denial against them.

We also desire, that when Friends accept the office of assignee, or trustee, they be active in collecting the effects of the estate, and punctual and speedy in making distribution.

We also caution all in membership with us, to be careful how they enter into joint securities with others under the specious plea of rendering acts of kindness; many, by so doing having been suddenly ruined, and their innocent wives and children reduced to deplorable circumstances. "Be not thou," said the wise man, "one of them that strike hands, or of them that are sureties for debts; if thou hast nothing to pay, why should he take away thy bed from under thee?"

It is the affectionate desire of the Yearly Meeting, that Friends may wait for divine counsel in all their engagements, and not suffer their minds to be carried away by an inordinate desire of worldly riches; remembering the observation of the Apostle in his day, and so often sorrowfully verified in ours: "they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which some having coveted after, have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. vi. 9. Even when riches to any extraordinary degree have been amassed, by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of truth, into liberties repugnant to our religious testimo-

nies, and sometimes into enterprises which have terminated in irreparable damage to their temporal affairs, if not an entire forgetfulness of the great work of their souls' salvation.

We do not condemn industry; we believe it to be not only praise-worthy, but indispensable; it is the desire of great things, and the engrossment of the time and attention, from which we desire that our dear friends may be preserved. We doubtless owe duties to ourselves and our families, but do we not owe even ourselves to our all-wise, all-protecting and provident Creator?

GAMING AND DIVERSIONS.

Friends are fervently exhorted to watch carefully over the youth, and others of our Society, who may be so inclined, to prevent them, by affectionate counsel and brotherly admonition, from frequenting stage-plays, horse-races, music, dancing, and other vain sports and amusements; also, in a peculiar manner, from being concerned in lotteries, wagering, or any kind of gaming; it being abundantly obvious, that those practices have a tendency to alienate the mind from the counsel of divine wisdom—and to foster those impure dispositions which lead to debauchery and wickedness. If, therefore, any of our members fall into any of these practices, and cannot be prevailed with by private labor to decline them, the Monthly Meetings to which they belong should be informed thereof, and if they

cannot be reclaimed by further labor, should proceed to disown them.

MUSIC.

Amongst those gratifications of sense from which the members of our religious Society have, with much unanimity, felt themselves restrained, are the study and practice of music. That which is of the character ordinarily designated as sacred music, not unfrequently stimulates expressions and feeling which are far from being the genuine breathings of a renewed heart, and tends to produce an excitement often unhappily mistaken for devotion, and to withdraw the soul from that quiet, humble and retired frame in which prayer and praise may be truly offered with the spirit and with the understanding also.

And as to those musical exhibitions in which an attempt is made to combine religion with a certain amount of amusement, it is hard to understand how a truly Christian mind can allow itself to sanction the profanation of the sacred name, by the attendance of such performances, where the most awful events recorded in Holy Scripture are made the subject of professed entertainment to an indiscriminate assembly, many of whom make no pretensions to religion.

That music, on the other hand, which does not in any degree partake of the character usually designated as sacred, has, we fear, in innumerable instances, allured the feet of the

young to the lightness, the gaiety, and even the dissipation of the world, and thus proved among the many snares against which we are enjoined fervently to pray, "Lead us not into temptation." *London Discipline*, 1854, P. E.

While the singing of psalms and hymns may be a part of God's worship, when it proceeds from a true sense of love in the heart, and arises from the divine influence of the spirit which leads souls to breathe forth, either a sweet harmony, or words suitable to the present condition, whether they be words formerly used by the saints, and recorded in Scripture, such as the Psalms of David, or other words, as were the hymns and songs of Zacharias, Simeon, and of the Virgin Mary, or of Christ and his disciples; yet we believe the formal, customary way of singing, has no foundation in Scripture, nor any ground in true Christianity.

Since congregational, as well as individual worship, should be in spirit and in truth, that it may be acceptable to God; our prayers, thanksgiving and praises, must emanate, pure and truthful, from the heart.

We find in the New Testament, and in the teachings of the Church of the apostolic day, no example or precept for artificial music, either by organs or other instruments, or by the voice, commonly used by professing Christians of the present day.

Notwithstanding music may be made the means of innocent and pleasurable feeling, the great tendency of the present day is to abuse it.

By its cultivation it fails to delight the ear unless it comes from the proficient—proficiency

requires a great and unjustifiable sacrifice of time and means, and thus greatly diminishes more substantial tastes and acquirements.

We therefore feel that our testimony should be borne against written and instrumental music, and when our members devote their time and attention to them, they should receive the advice and admonition of overseers and other concerned Friends, for the purpose of dissuading them from such pursuits.

See Barclay's Apology, State Churches, by John Allen, and Clarkson's Portraiture of Quakerism.

SECRET SOCIETIES.

We would affectionately and earnestly advise all our members against connecting themselves with Freemasons or other secret societies, although they may appear to be for the promotion of good objects, believing that their general tendency is evil, and that they are calculated to lead from a dependence upon Christ and the Christian religion, and frequently into practical infidelity.

If any of our members should so far depart from our Christian views and principles as to take an oath—thereby violating the command to swear not at all, or shall participate in the vain and ostentatious shows and public processions accompanied with music, badges and other insignia of such societies, which we believe to be unbecoming a Christian, they are to be treated

with, and if not brought to a sense of their error, to be disowned.

CONVINCED PERSONS.

It is directed that the following order be observed respecting persons who apply for admittance into membership. They are to apply to the overseers, who, when they are easy so to do, are to lay the case before the Preparative Meeting; and after that meeting is fully satisfied, by paying a visit or otherwise, they are to lay it before the Monthly Meeting; which meeting shall appoint some suitable Friends to inquire into the lives and conversation of the applicants, and also to take solid opportunities of conference with them, in order the better to understand whether their motives for such requests be sincere, and on the ground of convincement, and report their sense thereof; whereupon, if a male, and the men's meeting be satisfied, the women's meeting is to be consulted; but if a female, the men's meeting is to be consulted; and in either case, the meeting so consulted may appoint a committee if they judge best. When both meetings are satisfied, a minute should be made stating the acceptance of such into membership; and a Friend or two should be appointed to acquaint the persons requesting thereof.

But in all cases Friends are exhorted to attend carefully to the advice of the apostle, "Lay hands suddenly on no man." The neglect of such

caution having often been injurious both to the individuals and to Society; to them, by settling them in a false rest; and to Society, by adding to its numbers without increasing its joy; both of which being circumstances of acknowledged importance. Monthly Meetings are desired to be weighty in their deliberations and results, on all such occasions; and when united in believing that the applicants are clearly convinced of our religious principles, and in a good degree subject to the government of the divine witness in their own hearts, manifested by circumspection of life and conduct, the said meetings should receive such into membership.

TESTIMONIES OF DENIAL AND ACKNOWLEDGEMENT.

It is in the judgment of the Yearly Meeting, that offenders, whether under dealing, or disowned, who incline to make acknowledgement of their offenses, shall prepare the same in writing; which ought to be shown, if under dealing, to the committee appointed in their case; or if disowned, to the overseers. And if the purport is adjudged to be suitable to the occasion, the party may present it to the Monthly Meeting, and stay till it is read; and after time given for a solid pause, should withdraw, before either that or any other business is proceeded upon. The meeting is then to consider the case, and appoint two or more Friends to inform the party of the result.

In all cases, those who are under dealings for

offenses, and who offer acknowledgements to Monthly Meetings previous to disownment, ought to particularize in such offerings the matter or matters charged upon them.

And in relation to applications to be received into membership, from those who have been disowned; the ground upon which they ought to be accepted being a belief on the part of Monthly Meetings of their sincerity and contrition; when this is apparent it is not expedient to oblige such to recite the particular misconduct with which they have been charged, and which has been specified in testimonies of denial against them. Nor is it incumbent on Monthly Meetings to require acknowledgements in all cases, from those who have been disowned; that being left to the judgment and discretion of the Monthly Meeting to which application is made.

In all cases when a Monthly Meeting apprehends itself under the necessity to disown a member, it is the desire of the Yearly Meeting that such member, if his or her situation will admit of it, be previously informed thereof, and when a testimony of disownment is issued against such individual, a copy thereof should be retained on the minutes of the Monthly Meeting, and one offered to the party testified against.

When a Monthly is informed through a Preparative Meeting that a member has joined another religious society, a committee should be appointed to make such person a visit for the purpose of removing the cause of such proceeding, and of restoring him to fellowship with the Society. If this labor prove unavailing, the meeting may consider his right of membership

relinquished, and should appoint a committee to inform him thereof.

When females become delinquents, or violate the rules of our Discipline, women Friends are to exercise a proper care in the case, according to the general order of the Society, until their Monthly Meeting becomes satisfied that the offenders should be disowned; and in order that the men's and women's meetings may act in unity and equality as to receiving and disowning members, it is directed that when either meeting shall have come to a judgment to disown a member, the other shall be consulted, and they may appoint joint committees in the case, if they should be most easy to do so, before a testimony of disownment is issued. And when a testimonial is adopted in one meeting, it should be sent to the other for concurrence and signing.

When a disowned person removes without the verge of the Monthly Meeting, of which he or she has been a member, and becomes concerned to be again united to the Society, such person may make application to the Monthly Meeting within the compass of which he or she resides, giving information of their disownment, and by what Monthly Meeting; the particular occasion of disownment such Monthly Meeting is not enjoined to require. But if, upon noticing the application, the Monthly Meeting believes in the sincerity of such individual, and finds nothing to prevent amongst them, inquiry may be made of the Monthly Meeting by which the applicant has been disowned, concerning its consent to their reception of such person; and after

information therefrom that nothing appears to obstruct, such applicant may be by them received.

PARENTS AND CHILDREN.

As next to our own souls, our offspring are the very immediate objects of our care and concern, we entreat all who are parents and governors of families, that they lay to heart the great and lasting importance to the youth, of a religious education. This would lead them to be solicitous that their tender and susceptible minds may be impressed with virtuous principles, and a just sense of the Divine Being, his wisdom, goodness, power and omnipresence. They would be concerned to impress them with just sentiments in relation to the vanity and fallacy of transitory enjoyments, directing them to seek after that solid peace and serenity of mind attendant upon true religion as the pearl of great price.

The importance of an early instruction in the law of God is set forth with peculiar strength, clearness and solemnity, in Deut. vi. 4 to 9.—“Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy

house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

It is requisite, also, that restraint be added to instruction, it being much easier, as well as more prudent, to exercise it upon the first appearance of an inclination to dangerous or hurtful liberties, than afterward; for where children, through the prevalence of fond affection, have been accustomed to improper indulgences, when they are grown to such a dangerous degree of ripeness, that the exertion of authority hath become absolutely necessary, the strength of their passions so habituated, hath often proved unconquerable, or very difficult to overcome; to the great hurt of the unhappy youth, and the unspeakable grief of the imprudently indulgent parents.

We know that virtue does not descend by lineal succession, nor piety by inheritance; yet we trust, that the Almighty graciously regards the sincere endeavors of those parents whose early and unremitting care is over their offspring for good. Be ye, therefore, examples to them in your meetings, your families and employments. Keep them, while young, out of the vain fashions the corrupt customs, and unprofitable conversation of the world; laboring to convince their young and tender minds of the propriety of restraint, when necessary; exhorting them in meekness and commanding in wisdom. And, as they advance in age, guard them against the reading of plays, romances and other licentious publications, of a nature prejudicial to the promotion of Christianity; likewise against public pastimes and pernicious diversions; all which

have a tendency to draw the incautious mind from a sense of religious duty, to bring it into a state of alienation from the divine life, and to deprive it of that inexpressible comfort and delight attendant upon the daily exercise of religion and virtue.

In much love to the rising generation, we exhort them to avoid the many vanities and ensnaring corruptions to which they are exposed. Bear in mind, dear youth, that "the fear of the Lord is the beginning of wisdom." Take advice of godly parents, guardians and friends; ever remembering that children ought to obey their parents in the Lord, and that disobedience therein is a breach of the moral law, and is always offensive in the divine sight.

With tender solicitude we press it upon you—flee from every thing which may have a tendency to despoil your innocence, and to render your minds less receptive of that holy influence which your enlightened judgment demonstrates to be truth. We beseech you attend to this heavenly instructor, and dutifully yield to the correspondent tender advice of your friends. Shrink not from the cross of Christ, in your dress, language, or manners, but through a subjection of your wills to the divine will; in these and all other respects, walk answerably to the purity of our profession, and the simplicity and spirituality of our worship; so may you be instructive examples to serious inquirers after truth; and not of those, who, under a profession thereof, are preferring their own evil ways, and turning others aside from the footsteps of its followers.

When the pious exercise of parental care and authority is disregarded, and any of our youth departing from that simplicity corresponding with our profession, do obstinately run into and copy after the vain and extravagant fashions of the world, in their dress and address, and do also expose themselves to the corrupting influence of evil companions, and consequent irregularity of conduct, such ought to be timely and tenderly expostulated with, to convince them of the dangerous tendency of their conduct; and if they cannot be prevailed on to amend their ways, they ought to be treated with by their respective Preparative or Monthly Meetings, as in other cases of offence; and if, after due labor and forbearance, they prove irreclaimable, they should be testified against.

And if any parents in membership with us, willingly indulge their children, or youth under their care, in such extravagance and excess as are here pointed out, and persist in vindicating their conduct, they ought, in like manner, to be treated with and disowned.

It is the desire of the Yearly Meeting, that Friends may bring up the youth under their care to habits of industry, placing them with sober and exemplary members of the Society for instruction in such occupations as are consistent with our religious principles and testimonies; so that as far as in us lies, they may be preserved in a becoming conduct and demeanor. Also, that those, whose circumstances may furnish them with ability for instructing in useful and suitable employments, the children of members who are in situations

less affluent may receive them into their families upon terms so moderate and equitable, as to remove every plausible reason for placing them with those not in membership with us.

PLAINNESS IN DRESS AND ADDRESS.

Upon the first of these subjects, our principle is, to let decency, simplicity and utility, be our principle motives, and not to conform to the vain and changeable fashions of the world, though we may adopt alterations which may appear convenient or useful. This is a principle the propriety of which we apprehend no serious Christian will deny; and whilst in ages of pride and extravagance in dress, the adoption of this rule may make us appear singular; yet, in relation to us, this singularity is not without its use. It is in some respects like a hedge about us, which, though it does not make the ground it encloses rich and fruitful, yet it frequently prevents those intrusions, by which the labor of the husbandman is injured or destroyed.

It is however, highly important to us to maintain more than the form of godliness, and whilst we avoid a conformity to this world, to be careful to seek after that divine power which will enable us to fulfill the exhortation: "Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. xii. 2. Thus, having our minds and conduct rightly regulated, we shall fulfill another important apostolic in-

junction: "Let not your good be evil spoken of."

In our address also, we are bound to differ from the world in several respects; such as our using the singular number in speaking to a single person; our disuse of the appellation of Master, Mistress, &c., in a complimentary manner, to those who do not stand in these relations to us, and our calling the months and days of the week by their numerical names, instead of those which are derived from the heathen deities, &c. From these, and other erroneous and corrupt practices, the Spirit of Truth, in which we profess to believe as guiding into all truth, led our predecessors in religious profession, and we believe, still leads us as we follow it. Our conduct in these respects, is supported by the practices mentionend in wholly writ, as well as by the simplicity and reasonableness of it.

The origin of applying the plural number to an individual, and of complimentary titles to one another, is to be traced to vanity and pride. Besides this consideration, our practice of using the singular number to a single person, is both more correct and more perspicuous, to say nothing of its consistency with the form of sound words as recommended by Paul to Timothy. This is also the case with respect to our names of days and months; nevertheless it is not by reason and propriety alone, that our conduct in these things may be supported. Religion, if an attention to the practice and precepts recorded in the Scriptures, has a claim to that name, also justifies our conduct. It was no doubt in allusion to the complimentary, and not

to the proper use of the appellations of Rabbi, Father, and Master, that our Lord prohibited the practice amongst his followers. Speaking of the disposition of the Scribes and Pharisees, he says, "they love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets; and to be called of men Rabbi, Rabbi. But be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your father, which is in heaven. Neither be ye called masters, for one is your master, even Christ." Matt. xxiii. 6 to 10. The following expressions of Elihu, a pious young man, mentioned in the book of Job, are also applicable: "Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man. For I know not to give flattering titles, in so doing, my Maker would soon take me away." Job xxxii. 21.

Also, to give the names of heathen deities, &c., to days and months, we apprehend, is not only inconsistent with the "form of sound words," just mentioned; but is contrary to the spirit of the injunction given to the Israelites, as a preservative from contaminating themselves with idolatry. "In all things that I have said unto you, be circumspect; and make no mention of the names of other gods; neither let it be heard out of thy mouth." When the reformation of the Jews was foretold by the prophets, these, amongst other things, were stated as a part: "I will take the names of Balaam out of her mouth; I will turn to the people a pure language; and I will cut off the names of the

idols out of the land, and they shall no more be remembered."

From religious scruples, also, we cannot bow the body and take off the hat in order to express our respect for man. The reason for this is, that it is a token of reverence enjoined and used in our solemn approaches to the Supreme Being, when exercising the religious duties of preaching or prayer. On this account, and not from any disrespect, we think it right not to confound this solemn act of reverence to the Almighty with the marks of respect to our fellow-creatures. True civility and due respect may be better shown by conduct than by compliment; and we are far from desiring to dismiss those social duties from our attention and regard in our salutations.

We, therefore, tenderly exhort all seriously to consider the plainness and simplicity which the Gospel enjoins, and to manifest it in their habit, speech and deportment. A declension herein, we fear, is attended with hurtful consequences, in opening the way of some of our youth more easily and unobservedly, to attend places of public resort, for the exercise of sports, plays, and other pernicious diversions, from which, truth taught our ancestors, and still teaches us, to refrain.

We also tenderly advise, that Friends take heed, especially those who should be exemplary to those under their care, that they exercise plainness of speech, without respect of persons, in all their converse among men; and not balk their testimony by a cowardly compliance, varying their language according to their company;

a practice of very ill example, rendering those who use it contemptible, and to be looked upon as a kind of hypocrites, even by those with whom they so comply. This seems to be cautioned against by the Apostle, when he advises Timothy that “the deacons be grave and not double-tongued;” plainly importing that it is inconsistent with the gravity of the Gospel.

PRIESTS’ WAGES, OR HIRELING MINISTRY.

Let us keep in remembrance this fundamental principle of our profession, that it is under the immediate teaching and influence of the Holy Spirit, that all acceptable worship is performed, and all gospel Ministry supplied; that this pure and powerful influence, in vessels sanctified and prepared by the divine hand, is the essential qualification to that work. The gift, therefore, being divine, the service is freely and faithfully to be discharged, without any view to reward from man, agreeably to the express command of Christ, our head and high priest, “Freely ye have received, freely give. Matt. x. 8.

And where any of our members are so regardless of this testimony, as to contribute to the support of an Hireling Ministry, and vindicate such conduct, they ought to be tenderly labored with, to convince them of their error; but if this prove ineffectual, and they persist in their unfaithfulness, the Monthly Meetings to which they belong, should proceed to declare our disunity with them—such conduct being opposed

to our testimony for the free ministry of the Gospel, which is “without money and without price.”

TAVERNS, PUBLIC HOUSES, AND PLACES OF PUBLIC RESORT.

It is the concern of the Yearly Meeting to caution not only the youth, but those of riper age, to avoid the frequenting of taverns and other places of public resort, without lawful and necessary business, or for the indulgence of idleness and conversation; more especially places where intoxicating liquors are kept for sale. About such places the unwary are liable to be exposed to evil company and unprofitable conversation, or be betrayed into the use of strong liquors, by which many have been corrupted, both in principle and practice, to the ruin of themselves and their families. And if any be in danger on these accounts, it is desired that they may be timely and tenderly treated with, in order to convince them thereof.

Considering the snares and temptations to which those are exposed, who keep houses of public entertainment, and the corrupting influence of many who resort to them, it is the desire of the Yearly Meeting that our members may avoid engaging in such employments for a livelihood, and attend to the pointing of pure wisdom for that end.

And it is also desired that friends may endeavor, as far as their influence extends in the com-

munity, to prevent the unnecessary increase of taverns, and to be cautious of signing petitions in behalf of those who may apply for licenses on that account, especially if intoxicating liquors are to be kept for sale.

DISCIPLINE AND MEETINGS FOR DISCIPLINE.

The existence of our meetings for Discipline having, on experience, been found extensively beneficial, it is earnestly recommended that they may be maintained in that authority wherein they were established; for where any have been negligent in attending them, or opposed to their usefulness, it has been perceived that carnality and spiritual death have been the consequence.

Where any transgress the rules of our Discipline, they should, without partiality, be admonished, and sought in the spirit of love and divine charity, so that it may be seen by all, that the restoring dispositions of meekness and Christian affection abound, before church censure takes place; that a gospel spirit is the spring and motive of all our performances, as well in discipline as in worship.

The connection and subordination of our meetings for Discipline are thus: Preparative Meetings are accountable to the Monthly; Monthly to the Quarterly; and Quarterly to the Yearly Meeting; so that if the Yearly Meeting be at any time dissatisfied with the proceedings of any inferior meeting; or a Quarterly Meeting with the proceedings of any of its Monthly

Meetings; or a Monthly Meeting with the proceedings of any of its Preparative Meetings; such meetings ought, with readiness and meekness, to render accounts thereof when required; and correct or expunge any of their minutes, according to the direction of the superior meeting.

No Quarterly Meeting should be set up or laid down, without the consent of the Yearly Meeting; no Monthly Meeting without the consent of the Quarterly Meeting; nor any Preparative or other Meeting for business or worship, until application to the Monthly Meeting be first made; and when there approved, the consent of the Quarterly Meeting be also obtained. Also, no meeting for worship, intended to consist of Friends belonging to two or more Monthly Meetings, shall be established, until the proposal be offered to, and approved by, those Monthly Meetings, and the consent of their respective Quarterly Meeting or Meetings be obtained; when the meeting proposed is opened, it should be attended by a few solid Friends, deputed by each of the said Monthly Meetings. And if at any time it be thought expedient that a Preparative Meeting should be held at the same place, the consent of the said Monthly and Quarterly Meetings should be in like manner applied for and obtained; and the Preparative Meeting should be annexed to any of those Monthly Meetings as may appear most likely to conduce to the benefit and convenience of the individuals who compose it, and the advantage of Society.

Monthly Meetings may be at liberty to indulge meetings under the care of a committee,

whose duty it shall be to report every three months the situation and number of such, which report the Monthly Meeting should forward to the Quarterly Meeting; but no marriage shall be consummated at such meeting until it is known to the Quarter, without the consent of the Monthly Meeting.

It is directed that a book be provided by every Monthly and Quarterly Meeting, and fair records kept therein of their proceedings. Monthly Meetings, particularly, are advised to attend to, and finish all such business with care and dispatch, that it may, at no time, suffer by improper delay; and if any case under consideration prove too weighty or difficult for them to determine, they should apply to their respective Quarterly Meetings for assistance; or, if the circumstances be such as to require it, refer it thereto by minute.

It is the conclusion of the Yearly Meeting, as a general rule in all cases, that where any Monthly or Quarterly Meeting has occasion for, and requests copies of any papers, minutes, or records of another Monthly or Quarterly Meeting, the same should be accordingly granted.

Where any difference happens among Friends, and the same be entered in any Monthly or Quarterly Meeting book, if the parties, or either of them think that copies of such entries may be useful, or necessary for them, and request the same; such Monthly or Quarterly Meetings shall have a discretionary power to give or refuse such copies, according to the circumstances and motives attending.

After a complaint against a member is entered

on the minutes of a meeting for discipline, he or she should not be permitted to sit in any of our meetings for discipline, until the case is determined, and the meeting satisfied.

And it is the judgment of the Yearly Meeting that elders, overseers, and others concerned for the support of the discipline, exercise a care that our meetings for business be kept select, not permitting those who have not a right of membership among us to sit therein without consent of the meeting.

It is directed, that a suitable number of Friends be appointed in each Monthly Meeting, Representatives to attend the service of the Quarterly Meetings, with such reports in writing, signed by the clerk, as may be given them in charge; also, that at least four Friends be appointed for the like service in each Quarterly Meeting, to attend the Yearly Meeting. And it is earnestly advised and desired, that all Friends who submit to these important services, may be punctual in their attendance; or if prevented by sickness, or any other unavoidable occurrence, that they may be careful to send information thereof; also that those who are under appointments to attend meetings as representatives, do not withdraw therefrom before the conclusion of such meetings, without obtaining the consent thereof.

It is also directed, that Friends keep an account of such sufferings to which they may be subjected from the world, for maintaining those testimonies of truth which we believe it is our duty peculiarly to bear; and that Monthly Meetings use suitable endeavors that such accounts may be

collected and transmitted to the Quarterly Meetings; and when there approved, that Quarterly Meetings forward them annually to the Meeting for Sufferings.

Children, whose parents have been members after marriage, or married according to our order, and one of them disowned before the birth of their children, are to be considered as members. But where only one parent shall have been received, the children are not to be considered as having a right of membership, unless their parents should request for them, in which case it is left to the discretion of Monthly Meetings.

Monthly Meetings are at liberty to receive young children into membership for whom request has been made, when there is a probability of their being educated agreeably to our religious profession.

If any member of our religious Society shall discover so much weakness of mind as to apply to those called jugglers, or fortune-tellers, or to those who by pretending to any art or skill whatever, profess a knowledge of future events, hidden transactions, or where things lost or stolen may be found; or if any of our members shall use or pretend to such art or skill; under a just abhorrence of such delusion, it is directed that they be speedily treated with, and if they do not manifest a due sense of their evil conduct, that they be disowned.

A committee should be annually appointed, in each of our Quarterly and Monthly Meetings, to nominate clerks, which may afford opportunity for their being seasonably changed, and more of

our qualified members exercised in those services.

As the use and design of Preparative Meetings are, in general, to digest and prepare business, as occasion may require, which may be proper to be laid before Monthly Meetings, Friends ought to be careful therein not to occasion unnecessary delays, or undertake to decide on any business which properly belongs to Monthly Meetings. And when it is concluded to carry any cases forward, they should be entered in writing, and forwarded by direction of the meeting, by some suitable Friend or Friends, named for that purpose, or by the clerk, to the Monthly Meeting; proper notes whereof should be carefully preserved by clerks of Preparative Meetings.

QUERIES.

In order that the Yearly Meeting may be clearly informed of the state of Society, the following queries are directed to the subordinate meetings; and in desiring answers to them, the design of the Yearly Meeting is, not only to be informed of the due observance of the several branches of our Christian testimony; but also to impress on the minds of our members, a profitable individual examination of themselves how far they act consistently with their religious profession; and also to excite elders, overseers, and other concerned Friends to discharge their duty faithfully, in administering counsel and admonition when necessary.

It is concluded that the following eight Queries be read, deliberately considered, and answered, in each Preparative and Monthly Meeting, once in a year, in order to convey an explicit account, in writing, to the Quarterly Meetings next preceding the Yearly Meeting; and from thence an account is to be forwarded to the Yearly Meeting.

Also, that the first, second, and eighth of these queries be read, and considered, and explicit written answers be prepared for them in the two Quarterly Meetings preceding the one before mentioned, and also the Preparative and Monthly Meetings which report thereto. But none of the queries are to be read, or answered, in those Quarterly Meetings for discipline which immediately succeed the Yearly Meeting, nor in the Preparative or Monthly Meetings which report to those Quarters.

And further, it is not obligatory on meetings to read any other of the Queries than such as are to be answered; nor is the reading and answering of them enjoined on any Preparative Meeting where the members of that and the Monthly Meetings are the same.

FIRST QUERY.—Are all the meetings for worship and discipline attended? Do Friends avoid unbecoming behavior therein? And is the hour of meeting observed?

SECOND.—Are Friends preserved in Christian love one toward another? Are tale-bearing and detraction discouraged? And when differences arise, are endeavors used speedily to end them?

THIRD.—Do Friends endeavor to train up their children, and those of other Friends under their

care, in our Christian principles, and in the plainness and simplicity of dress, language and deportment which they enjoin? Do they guard them against reading pernicious books and from corrupt conversation, and are they encouraged to read the Holy Scriptures diligently?

FOURTH.—Are Friends clear of importing, vending, distilling, and the unnecessary use of all intoxicating liquors, and attending circus-shows and other places of diversion? And do they observe moderation and temperance on all occasions?

FIFTH.—Are the necessities of the poor, and the circumstances of those who may appear likely to require aid, inspected and relieved? Are they advised and assisted in such employments as they are capable of; and is due care taken to promote the school-education of their children?

SIXTH.—Do Friends maintain a testimony against priests' and ministers' wages? Against slavery; oaths; bearing arms, and all military services; trading in goods taken in war; and against lotteries?

SEVENTH.—Are Friends careful to live within the bounds of their circumstances, and to avoid involving themselves in business beyond their ability to manage; or in hazardous or speculative trade? Are they just in their dealings, and punctual in complying with their contracts and engagements; and in paying their debts seasonably. And where any give reasonable grounds for fear in these respects, is due care extended to them?

EIGHTH.—Is care taken to deal with offenders seasonably and impartially, and to endeavor to

evince to those who will not be reclaimed, the spirit of meekness and love, before judgment is placed upon them?

It is also required that the following Queries be read and answered once in a year, in each Monthly and Quarterly Meeting, and a written report thereof forwarded to the Yearly Meeting, by the respective Quarters.

ANNUAL QUERIES.

FIRST QUERY.—What new meeting settled?

SECOND QUERY.—Are schools encouraged for the education of our youth, under the tuition of teachers in membership with us, and is each family of Friends furnished with a copy of the Holy Scriptures?

THIRD QUERY.—Are the Queries addressed to the Quarterly, Monthly and Preparative Meetings, read and answered therein, as directed?

GENERAL ADVICES.

It is further directed, that in the Preparative and Monthly Meetings, in which all the foregoing Queries are read and answered, the following Advices may also be read, with a suitable pause between them, as a means of exciting those present to a consideration, whether there is any occasion for an extension of care in these respects, in relation either to themselves or others.

ADOPTED ADVICES FROM DISCIPLINE OF LONDON
YEARLY MEETING.

1. Take heed, dear friends, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance and living faith in the Son of God, to reconciliation with our Heavenly Father, and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ.

2. Be earnestly concerned, in religious meetings, reverently to present yourselves before the Lord, and seek, by the help of the Holy Spirit, to worship God through Jesus Christ.

3. Prize the privileges of access by Him unto the Father; continue "instant in prayer," and "watch in the same with thanksgiving."

4. Be in the frequent practice of waiting upon the Lord in private retirement, honestly examining yourselves as to your growth in grace, and for your preparation for the life to come.

5. Be diligent in the private perusal of the Holy Scriptures; and let it be your earnest endeavor that the daily reading of them in your families be devoutly conducted.

6. Live in love as Christian brethren; ready to be helpful one to another, sympathizing with each other in the trials and afflictions of life, and manifesting an earnest desire that each may possess a well-grounded hope in Christ.

FRIENDS ARE ADVISED,

To observe due moderation in the furniture of their houses, and to avoid superfluity in their manner of living, and the unnecessary use of tobacco in every form, and to discourage the use of the same by their children and those under their care, and to avoid the cultivation or sale of it.

To attend to the limitations of truth in their temporal business.

To be careful to make a profitable and religious use of those portions of time on the first day of the week, which are not occupied by our meetings for worship.

To observe the practice of reading daily a portion of the Holy Scriptures to their families, in a collective capacity, with a devotional pause.

To be careful to place their children amongst Friends; preferring those whose care and example will be most likely to conduce to their preservation.

To be careful to make an equal and judicious distribution of property amongst all the children. To observe a discreet care in entering upon speculative trade that may involve themselves and others beyond their means.

To inspect the state of their temporal affairs once a year, and make their Wills whilst in health.

To apply for certificates when about to remove, and to pay proper attention to those coming from other places, who appear as Friends, without producing certificates.

Friends are earnestly exhorted to guard against drowsiness and sleeping in meetings; and such as indulge therein, especially if they sit facing the meeting, should query with themselves whether they are not a cause of stumbling to others.

And it is advised, that when occasions of uneasiness appear in any, such may be treated with in privacy, and with tenderness before the matter be communicated to another; thus, the hands of those concerned in the further exercise of the Discipline, will not be weakened by a consciousness on their part, of a departure from the true order of the Gospel.

It is further recommended that all our meetings for business be kept select, and that Friends endeavor to manage the affairs of Society in the spirit of meekness and wisdom, with decency, forbearance and love to each other; laboring to maintain the “unity of the spirit in the bond of peace.”

Friends are advised to be earnestly concerned in our meetings, reverently to present themselves before the Lord, and seek, by his help, to experience a growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

MINISTERS AND ELDERS, AND MEETINGS OF MINISTERS AND ELDERS.

Persuaded as we are, that Gospel ministry is not of man, but by the revelation of Jesus Christ, agreeably to that apostolic charge—“As every

man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion forever and ever. Amen." 1 Peter iv. 10, 11. Holding it, therefore, to be a doctrine truly Christian, that the Spirit of God is the foundation of all true knowledge in relation to that duty which we owe to him and one to another, we earnestly exhort, that those amongst us who apprehend that they are called to the ministry of the Gospel may, in their public services especially, attend closely to their several and peculiar gifts, waiting for that divine ability by which they may faithfully and availingly minister the word.

We also desire with earnest solicitude, that those who are placed in the very important department of Elders in the Church, may evince a correspondent qualification rightly to judge of the ministry, and manifest a concern for the support of our religious testimonies, and the preservation of our discipline, as well as for the advancement of truth and righteousness.

Ministers and Elders thus united, become mutually useful to each other, and are as nursing fathers and mothers in the Church, particularly to those who are young in the ministry; for this class we earnestly desire that they may, with all care and diligence be advised and admonished, and, if occasion appear, reproved in a tender and Christian spirit; let them also be

exhorted to read the Holy Scriptures diligently, and earnestly to seek the mind of the Spirit of Truth, to open the mysteries contained in them. Ministers thus abiding in a simple and patient submission to the will of God, and keeping down to the openings of divine life in themselves, may witness a growth in their gifts; and will also be preserved from extending their declarations further than they find the power of truth to accompany them.

If any, in the course of their ministry, shall misapply, or draw unsound inferences or wrong conclusions from the text, or shall misbehave themselves in point of conduct or conversation, let them be admonished in love and tenderness, by the Elders or overseers where they live; and if they prove refractory, and refuse to acknowledge their faults, they must be further treated with, in the wisdom of truth, as the case may require.

As the occasion of our religious meetings is solemn, a care should be maintained to guard against any thing that would tend to disorder or confusion therein. When any think they have aught against what is publicly delivered, they should speak to the party privately; and if any shall oppose a Minister, in his or her preaching or exhortation, or keep on the hat, or show any remarkable dislike to such when engaged in prayer, let them be speedily admonished in such manner as may be requisite, unless the ministry of the person against whom the uneasiness is expressed, has been disapproved by the Monthly Meeting.

In every Monthly Meeting, two or more Friends, of each sex, are to be selected to sit

with the Ministers, and they together, are to compose a meeting, to be denominated a "Preparative Meeting of Ministers and Elders." Care should be taken that those chosen for the service be prudent, discreet Friends, and that they duly discharge the trust confided to them.

When there is occasion for the appointment of one or more Elders in any meeting, the nomination of a Friend or Friends for that station should take place in the Preparative Meeting of Ministers and Elders, and when concurred in, the proposition should be forwarded to the Quarterly Meeting of Ministers and Elders, by which, if united in, it should be transmitted to the Preparative Meeting of Ministers and Elders, which may then introduce the proposition to the consideration of the Monthly Meeting of men Friends, if the case be that of a man, and to the women, if the person be a female, where the subject is to be considered, and if united with, by both men's and women's meetings, they are to be appointed, and information given to the Preparative Meeting of Ministers and Elders, and by them forwarded to the Quarterly Meeting of Ministers and Elders.

Certificates of removal are not to convey the right of Elders beyond the limits of their own Quarterly Meetings; but the division of a Monthly Meeting is not to render the re-appointment of Elders necessary.

But when a Monthly Meeting is divided, should there not be a sufficient number of Ministers and Elders to compose a select meeting within each of those Monthly Meetings, the members of both shall continue to compose one

Preparative Meeting, until the number shall be sufficient to compose two.

When any Friend has frequently appeared in our religious meetings as a Minister, and the Preparative Meeting of Ministers and Elders apprehends that it is seasonable, the subject should claim the attention of the Monthly Meeting for discipline, of which the person is a member, the select Preparative and Quarterly Meetings shall proceed as in the case of appointing Elders; and until the approbation of the Monthly Meeting is obtained, no such Friend is to be received as a Minister, nor permitted to sit in the meetings of Ministers and Elders, nor allowed to travel abroad as a Minister.

Friends on whom the responsibility rests of bringing forward propositions for the acknowledgement of the gift of the ministry, or for appointments to the station of Elders, are impressively desired to acquaint themselves with the sentiments of such on the fundamental doctrines of the Christian faith, and labor for a prudent, discreet, sound and discerning judgment, in such as occupy such stations in the Church, and that they duly discharge the trust confided to them.

When the public appearances of a Friend in the ministry have been approved and recorded by a Monthly Meeting, an account thereof is to be forwarded to the Quarterly, and from thence to the Yearly Meeting.

When any approved Minister apprehends it to be a duty to travel in the service of truth, beyond the limits of their Quarterly Meeting, he or she is to open their concern in the Monthly Meeting, both of men and women Friends, to

which they belong, and obtain a certificate, or minute, (as the occasion may be,) of their unity and concurrence, directed to Friends within the parts proposed to be visited, and signed by the clerks of the men's and women's meeting; and it is required, that when the service is accomplished, the said meeting be informed thereof, and the certificate returned without unnecessary delay.

No Minister is to appoint a meeting beyond the limits of the Quarterly meeting to which he or she belongs, without the concurrence of their respective Monthly Meetings. And if a minister is concerned to appoint a meeting within the verge of the Quarter, if to wait for the approbation of the Monthly Meeting appears to interfere with the proper time for appointing such meeting, the united sense of the Elders of the Monthly Meeting of which he or she is a member, or of those of the Monthly Meeting, within the compass of which such appointment is proposed, may be accepted as sufficient privilege.

When any Minister is religiously concerned to make a general visit to the meetings of Friends, either within or beyond the limits of the Yearly Meeting, and has obtained a certificate for that purpose from the Monthly Meeting of which he or she is a member, the certificate must also be laid before the respective Quarterly meeting; and if the concern is concurred in, an endorsement must be entered upon the certificate, and signed by the clerks of the men's and women's meetings.

When a Minister has a concern to make a religious visit to more than four Yearly Meet-

ings besides our own, or to remote portions of the American Continent, or to places beyond the sea, certificates of the Monthly and Quarterly Meeting are to be laid before the Yearly Meeting of Ministers and Elders, and if the unity of that meeting be obtained, a certificate thereof, signed by the clerk, should be given, and the necessary expense of said visit defrayed by a draft upon the Yearly Meeting's treasury.

Whilst we believe that when the Gospel is preached it should be without charge, that as the minister freely receives he should freely give, coveting no man's silver and gold, feeling a woe upon him if he preach not the Gospel, putting all his confidence in the Lord in the simplicity of Faith, and not esteeming his labor a service that may be rendered for a stipulated pecuniary equivalent: yet we desire our Friends to remember that when the Apostles were sent forth to publish the Gospel they were to provide neither purse nor scrip, but were to eat and drink such things as were given. The Minister is the servant of the Church, and when he sows spiritual things should be permitted to reap "carnal things," and while preaching the Gospel should live of the Gospel. We would therefore recommend that when a Monthly, Quarterly or other Meeting has united with the concern of a Friend for religious service, and has granted a certificate for that object, that such Meeting be liberal and cheerful in providing needful assistance to such while in the prosecution of their visits, and to see that their families have suitable aid in their absence; and those traveling amongst us that have been liberated by meetings elsewhere with which we are in unity, should be

duly cared for while in the prosecution of their visits.

The Ministers and Elders of each Monthly Meeting are required to meet once in three months, at such time and place as the Monthly Meeting may direct, in the capacity of a Preparative meeting of Ministers and Elders: when, after a time of solid retirement, the Queries addressed to such meetings are to be read and considered, and distinct answers made to them in writing, which, when signed by the clerk, are to be conveyed to the ensuing Quarterly Meeting of Ministers and Elders, by two or more Friends to be mentioned in the report, as representatives; here also, if, in the course of inquiry, any deficiency has appeared, care should be taken that it be remedied.

And in the Quarterly meetings the same queries are also to be read, together with the answers which are brought from their Preparative Meetings. In these meetings the state of the members is to be weightily considered, that where occasion requires it, advice and counsel may be seasonably extended; and once in the year, those answers comprised in a written report, and signed by the clerk, are to be forwarded to the Yearly Meeting of Ministers and Elders, by four or more Friends appointed as representatives. In this meeting the queries are also to be read, with the answers from the several Quarters, and the state of this part of the Society being collected and considered, advices adapted thereto, may, if requisite, be issued to the subordinate Select Meetings.

A summary of the state of this part of Society is to be laid before the Yearly Meeting annually;

and when the Yearly Meeting of Ministers and Elders shall, in its deliberations, be united in the belief that any of its exercises may profitably be made known to Friends who are not entitled to a seat in that body, it shall be at liberty to submit the same to the judgment of the Yearly Meeting.

None of the said Meetings of Ministers and Elders are in anywise to interfere with the business of any meeting for discipline; nor is the Yearly Meeting of Ministers and Elders to suffer its adjournments to interfere with the sittings of the Yearly Meeting for discipline.

If any acknowledged member of our meetings of Ministers and Elders shall at any time be thought, by negligence, unfaithfulness, or otherwise, to have lost his or her service in that station, so as to become burthensome, and the subject of uneasiness, (yet not so as to be under the care of a meeting of discipline on that account, or for misconduct) it is advised, that a timely and tender care be extended to such person, according to gospel order; first by the individuals concerned, and then by the Preparative meeting of Ministers and Elders to which he or she may belong. Should these labors prove unavailing, report of the case should be made by that meeting to the Quarterly meeting of Ministers and Elders, where a few Friends should be deputed to assist the said Preparative meeting, in a further extension of labor with the party: if this also prove unavailing, and on report thereof to the said Quarterly meeting, it appears that the said Preparative meeting has fully discharged its duty to the individual, the case should then be transmitted to the Monthly

meeting for discipline of which the party is a member, and left under its care, and he or she ought from that time to refrain from attending any such meetings, until they shall be again recommended or appointed, as at first.

While we esteem the Gospel of Christ exceedingly precious, and love, as the Holy Spirit gives us ability, its true ministers and messengers, and could desire to see it everywhere, preached, believed and obeyed, we think great care is called for, that none should go forth as such, before they are anointed, qualified, and rightly sent; and those who do go, should seek, with much prayer, that the door of their lips may be suitably guarded, and their conduct and conversation chastened, in all their social and more private intercourse; and that their public communications may carry with them an evidence of authority which would be convincing to the hearers, encouraging to the true hearted, and arousing to the negligent and unbelieving; and by dwelling thus low and carefully they might be preserved from extending their discourses to an unsavory length.

We further advise all Monthly Meetings; to take great care in giving Certificates to those who travel, to prevent the uneasiness which sometimes falls on the church, from a weak and unskilful ministry: and let the Elders, when they see occasion, advise Ministers to be very prudent in their conduct, not as busy-bodies, nor meddling with family or personal affairs, in which they are not concerned or required to be assisting; and to be very tender of one another's reputation, and that of Friends among whom they travel, neither giving ear to, nor spreading reports tending to

raise in the minds of others, a lessening or disesteem of any of the brotherhood; and as soon as their service in the ministry is over, to return to their habitations, and there take a reasonable and prudent care of their own business, household, and family.—(1731.)

QUERIES FOR MEETINGS OF MINISTERS AND ELDERS.

The Yearly Meeting requires, that of the following four Queries, formed for the use of the Meetings of Ministers and Elders, the first three be read, and distinctly answered in writing, three times in the year by each Preparative Meeting of that kind, to its respective Quarterly Meeting: and that all the said four Queries shall be in like manner read and answered, by the Preparatives to their Quarterly Meetings next preceding the Yearly Meeting of Ministers and Elders in order that the Quarterly Meetings may be enabled to transmit a clear and distinct statement of those answers to that meeting.

QUERIES FOR MINISTERS AND ELDERS.

I. Are Ministers and Elders diligent in their attendance of Meetings for Worship and Discipline seasonably; and do they encourage their families to that religious duty?

II. Are Ministers and Elders, in the exercise of their gifts, careful to wait for Divine ability? and

are they sound in the doctrines of the Christian religion?

III. Are Ministers and Elders in unity one with another, and with the meetings to which they belong? manifesting a religious concern for the advancement of truth, and the support of our Discipline?

IV. Are Ministers and Elders good examples in uprightness, temperance, and moderation; and careful to train up their families in plainness of dress, and simplicity of manners, becoming our religious profession?

ADVICES TO MINISTERS AND ELDERS.

It is also desired that the following Advices be deliberately read in each subordinate Select Meeting, at least once in the year:

Let all, in their testimonies, be cautious of using unnecessary preambles, and of asserting too positively a divine impulse; the baptizing power of truth accompanying their words, being the true evidence.

Let all read the Holy Scriptures diligently, and be careful neither to misquote, nor misapply them.

Let Ministers be careful how they enter upon disputed points in their testimony; or of making such objections as they do not clearly answer.

Let all be cautious of interrupting the solemnity of meetings by unnecessary additions towards the conclusion.

Let Ministers avoid all unbecoming tones, sounds, gestures, and all affectation; these not

being agreeable to Christian gravity. Let them be careful, when they travel in the service of truth, not to make their visits burdensome, or the Gospel chargeable.

And lastly, let all dwell in that which gives ability to labor successfully in the Church of Christ, adorning the doctrine they deliver to others, being examples of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity.

OVERSEERS.

It is the recommendation and desire of the Yearly Meeting, as productive of very beneficial consequences to Society, that in every Monthly Meeting, a proper number of faithful and judicious men and women Friends, belonging to each of the particular or Preparative Meetings, be appointed to the station of Overseers within the same; whose duty it is to exercise a vigilant and tender care over their fellow-members; that if any thing repugnant to the harmony and good order of Society appears amongst them, it may be timely attended to. And to prevent the introduction of all unnecessary and premature complaints to meetings of business, it is advised that if any member shall have cause of complaint against another, it be mentioned to the Overseers, who are to see that the party complained of has been treated with, according to Gospel order, previously to the case being reported to the Preparative or Monthly Meeting.

And should complaints be made to the Overseers, or other judicious Friends, against any of our members, by persons who have not a right of membership with us, the complaint ought not to be slighted or rejected, because the complainant is not a member, but such care should be extended in the case, as may evince that our object is the equal and impartial administration of justice, without respect to persons. And it is desired, that in dealing with any, it be done in the spirit of meekness and love, patiently endeavoring to instruct and advise them; which, if ineffectual, the Preparative Meeting should be informed thereof; that, if needful, the case may be laid before the Monthly Meeting; of which notice should be given to the party, when it can be conveniently done.

It is further recommended to our Monthly Meetings, that a committee be appointed at least once in three years, or as much oftener as the occasion may require, to consider the propriety of changing the Overseers, and bringing forward to the improvement of their gifts, other Friends on whom a concern for the welfare of the Society rests. And we tenderly exhort all our members who may be rightly called into this, or any other service of the Church, not hastily to excuse themselves therefrom, but solidly to consider the weighty advice of the apostle: "Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock; and when the chief Shepherd shall appear, ye shall receive a

crown of glory that fadeth not away." 1 Peter, v. 2, 3, 4.

Overseers are to use proper discretion in reference to bringing forward cases of complaint to the Preparative Meeting.

If the offender manifests true penitence and contrition, and shows a disposition to make such amends as are in his power, the case should not be reported to the Monthly Meeting, unless it is one of scandalous or immoral conduct. See 2 Cor. ii. 5 to 8; 2 Tim. ii. 24 to 26. And with the approbation of Overseers, free-will offerings may be brought before a Monthly Meeting with a view to reconciliation for an indiscretion, and the Monthly Meeting may omit a record of the same when it may deem it best.

MEETING FOR SUFFERINGS.

In order that the Yearly Meeting, with its several branches, might be properly represented during the recess thereof, a meeting has been instituted by the name of the "Meeting for Sufferings," or "Meeting representing the Yearly Meeting in its recess, which is to consist of twenty-six Friends, appointed by the Yearly Meeting, and four Friends appointed by each of the Quarterly Meetings, who are to meet at Plainfield, Hendricks Co., Indiana, at 10 o'clock, on Fifth-day preceding the Yearly Meeting, and at 10 o'clock on Fifth-day preceding the first Seventh-day in Fifth-month; but said meeting is privileged to sit on its own adjournments,

or to call a special meeting whenever four members shall judge it necessary, and is to be subject to the following rules:

I. The said meeting shall keep fair minutes of all its proceedings, and annually lay them before the Yearly Meeting.

II. No less number than twelve of the members attending shall constitute a meeting capable of transacting business.

III. On all occasions of uncommon importance, when a call is made, previous notice thereof shall be given or sent to all the members, if practicable.

IV. In case the decease of any member or members appointed either by the Yearly Meeting or Quarterly Meetings, should not be immediately supplied,—or of any losing their usefulness, or becoming disqualified, or declining, or greatly neglecting their attendance, the Meeting for Sufferings should notify said meeting or meetings thereof, in order that the places of those may be supplied by new appointments.

V. The said meeting is not to adopt any article of faith or discipline, which has not been determined by the Yearly Meeting.

The further services confided to the said Meeting for Sufferings are:

1. In general to represent the Yearly Meeting, and to appear on its behalf, in cases where the interest or reputation of our religious society may render it needful.

2. To take the oversight and inspection of all writings offered for inspection, proposed to be printed, explanatory of our religious principles or testimonies; and to promote or suppress the

same at their discretion; also to print and distribute any writings already published by the Society, or which may be offered for inspection as aforesaid, and approved. And in all cases where expenses are incurred, in the execution of the duties assigned them, they are authorized to draw on the Treasurer of the Yearly Meeting for such sums as may be necessary.

3. To inspect and ascertain titles to lands, or other estates belonging to any of our meetings; also to attend to the appropriation of charitable legacies and donations; or to give such advice respecting the same as may appear necessary.

4. To receive from the several Quarterly Meetings their annual accounts of sufferings, and also such Memorials concerning deceased Friends, as those meetings may have concurred in: that when examined and approved, they may be laid before the Yearly Meeting.

5. To extend such advice and assistance, to any individuals under sufferings for our testimonies, as their cases may require; and, if necessary, to apply to the Government, or persons in authority, on their behalf.

6. To correspond with such other Meetings for Sufferings, as are or may be established by any other Yearly Meeting of our religious Society, on the common concerns of the Society.

It is the judgment of the Yearly Meeting, that a Monthly or Quarterly meeting, or committee of the Yearly Meeting, should not petition or memorialize Congress, or a Legislature, in the name of the Society,—but that if any necessity require, in any case of emergency, a meeting of the Meeting for Sufferings should be called, to which the

subject of petition should be presented, and in the recess of the Yearly Meeting, full powers are conferred on the Meeting for Sufferings to act, as in their judgment the case may require.

Approved ministers, and members of any other Meeting for Sufferings, corresponding with this, may also be permitted to attend its sittings, when they are so inclined.

BOOKS.

It being a business assigned to the Meeting for Sufferings, to take the oversight of all writings proposed to be printed, explanatory of our religious principles or testimonies, our members, who may have it in prospect to publish any such writings, for which the Society are to be responsible, are to lay them before said meeting, for its advice and concurrence. And if any of our members shall print or publish any writing against the advice of said meeting, or which shall have a tendency to excite disunity and discord, such persons should be complained of to the Monthly Meeting to which they belong, and if they cannot be convinced of the impropriety of their conduct, and condemn the same, to the satisfaction of said meeting, they should be disowned, as opposed to the peace and good order of Society.

It is considered incumbent on parents and heads of families, to prevent as much as possible, all those under their direction, from perusing those pernicious publications which are written for the purpose of weakening the authority of the chris-

tian religion, or exciting doubts concerning the authenticity of the Holy Scriptures, and those saving truths declared in them; lest the immature and feeble minds of such, should be poisoned thereby, and a foundation laid for the greatest evils. It is also enjoined on all the members of our religious society, that they discourage and suppress the reading of plays, romances, and novels, which being written by persons of corrupt minds, have a tendency to awaken and invigorate those impure propensities, "which war against the soul," and which it is the duty and interest of every christian mind to keep in a state of suppression.

Friends are advised to procure for their families instructive and suitable Books, so that they may be well provided for; and Monthly Meetings should take care that their Libraries be attended to; and consider, annually, the propriety of an increase of the books.

MEMORIALS.

To commemorate the lives of the righteous, is a tribute due to their memory; and may prove an incentive to the living to follow after their virtues. If, therefore, any Monthly Meeting should, upon solid consideration, believe that it would be profitable to prepare a Memorial concerning a deceased member, such a Memorial is to be sent to the respective Quarterly Meeting, where it is to be further considered; and if approved, is from thence to be forwarded to the

Meeting for Sufferings, in order for inspection and approbation, previous to its being laid before the Yearly Meeting.

It is also required, that Quarterly and Monthly Meetings furnish the Yearly Meeting, annually, with an account of the decease of such of their members, in the station of ministers or elders, as have occurred within the year.

MEETING HOUSES.

Quarterly and Monthly Meetings are directed to make timely and careful inspection into the situation of the titles of meeting houses, and burial grounds; and other estates which have been vested in trustees, and by them held for the use and benefit of the Society at large, or of any of those meetings; so that if it should appear needful, by the death of any such trustees, or otherwise, due and seasonable care may be taken to appoint some others to the trust; that future difficulties and the risk of being deprived of such estates may be avoided. And it is further directed that Quarterly and Monthly Meetings respectively, as the case may require, keep exact records of all such trusts and conveyances and see that the same be duly recorded in the County Record, as required by law; and also that a clear and regular account be kept by each respective meeting, of the place where, and the persons with whom, the papers, minutes, and records belonging to our religious society, are from time

to time deposited; wherein due care should be taken to lodge them with suitable Friends.

STOCK.

A Stock having by experience been found useful for the occasions of the Society, and particularly in the application from time to time, by our Meeting for Sufferings, it is desired by the Yearly Meeting, that the same be occasionally renewed, by a collection from each Quarter; and that it be continued in the hands of the Treasurer, appointed by the meeting, and be subject to be drawn out by its direction, or by the Meeting for Sufferings, as the exigencies of the Society may require.

The sums which may be thought necessary, are to be raised by each Quarter, in the proportions which may from time to time, be ascertained by the Yearly Meeting.

SCHOOLS.

The very important subject of the education of our youth, in piety and virtue, and giving them useful learning, under the tuition of religious, prudent persons; having for many years engaged the attention of the Yearly Meeting, and advices having, from time to time been issued thereon to the several subordinate meetings, it is renewedly desired, that Quarterly, Monthly, and

Preparative Meetings, may be excited to proper exertions for the establishment and support of Schools; there being but little doubt, that as Friends are united, and cherish a disposition of liberality for the assistance of each other in this interesting work, they will be enabled to make such provision as would encourage well qualified persons to engage in this arduous employment: for want of which, it has been observed, that children have been committed to the care of transient persons, of doubtful character, and sometimes of corrupt minds; by whose example and influence, they have been betrayed into principles and habits which have had an injurious effect on them in more advanced life.

It is therefore indispensably incumbent on us, to guard against this danger, and procure such tutors, of our own religious persuasion, as are not only capable of instructing them in useful learning, to fit them for business in relation to temporal concerns, but to train them up in the knowledge of their duty to God, and one towards another.

And believing it important that the minds of our children should, at an early age, be stored with the truths relating to life and salvation, we propose that the reading of the Holy Scriptures should form a part of the daily exercises of our Schools; and that this part of the order proposed, should be particularly under the care and direction of the superintending Committees, appointed by the Quarterly and Monthly Meetings. (1830.) Each scholar that attends these Schools, whose progress in reading is sufficient, should be supplied with a copy of the Scriptures.

MARRIAGES.

It is affectionately desired by the Yearly Meeting, that all young or unmarried persons in membership with us, previously to their making any procedure in order to marriage, do seriously and humbly wait upon the Lord for his counsel and direction in this important concern; and when favored with satisfactory clearness therein, they should early acquaint their parents or guardians with their intentions, and wait for their consent: thus, preservation from the dangerous bias of forward and uncertain affections, would be experienced, to the real benefit of the parties, and the comfort of their friends. And it is earnestly recommended to Friends, that they tenderly and carefully watch over the youth, and extend seasonable caution and admonition, relative to this interesting subject, as occasion may require.

A single person about to marry at a distance from home, is to procure from the Monthly Meeting to which he belongs a certificate of his right of membership, and clearness from any other person in respect to marriage engagements; and, in applying for such certificate, the name of the woman should be given to the Monthly Meeting. He should also obtain the consent of his parents or guardians therein; and none are to be permitted to join themselves in marriage until such certificates are received, and the consent of their parents or guardians thereto, be also signified, in person or by writing, where it is practicable, or can be reasonably obtained. But

as there is tenderness due to children and wards, as well as to parents and guardians, it is not to be understood that marriages are to be prohibited, on account of improper objections on the part of the latter; but that Monthly Meetings exercise righteous judgment in such cases.

No Monthly Meeting is to permit any marriage to be proposed therein sooner than one year after the decease of a former husband or wife.

The Yearly Meeting being tender concerning marriage, desires that no misdemeanor be treasured up against a person, until the time of presenting marriage to the meeting, and then disclosed, though perhaps long before done and known, to those who so object to it at that time, which being a wrong thing, should be checked and prohibited in all meetings.

It is recommended that according to the ancient and decent practice amongst Friends, they take care that such men and women Friends as make or receive proposals of marriage, do not dwell in the same house, from the commencement of such concern until the marriage is accomplished: that no grounds may be furnished for evil reports or surmises, but our holy profession be maintained unsullied in the view of men.

No marriages are to be accomplished in, or immediately after, any of our Monthly Meetings, or other meetings of business. And it is desired, that on these occasions, Friends in affluent circumstances, particularly, may be careful to set a becoming and encouraging example of moderation; avoiding unnecessarily expensive entertainments, and large companies. (How much better would such superfluous expense be em-

ployed in relieving the necessities of the poor,) and especially guarding against inviting such as guests who are not likely to conform to the order of our religious society.

Let such of our members be admonished as keep company in order for marriage, with persons not of our Society, or with any bound servant or apprentice, without the leave of their master or mistress, or who are present at a marriage, or marriage entertainment of a member, accomplished contrary to our order.

Where parents or guardians have approved the visits or addresses of a man (a member of our religious society) to any of their children or those under their care, they ought not to retract the same, without giving such reasons as shall be satisfactory to the Monthly Meeting whereto they belong.

For the accomplishment of marriage, the following order is to be observed: The parties are to inform the men's and women's Monthly Meeting, in writing, under their hands, that they intend marriage with each other. The notice should be minuted in each meeting, and two women Friends are to be appointed to make inquiry respecting the woman, and if the parties are both members of the same meeting, two men Friends should also be appointed to make inquiry respecting the clearness of the man, in regard to any other marriage engagements. If the parties have parents or guardians, their consent should be expressed or produced in writing; or if the man be a member of another Monthly Meeting, the consent of his parents, if he have any, should be produced in writing, either then

or at the next meeting, with a certificate from his Monthly Meeting of his clearness from other like engagements.

If the woman be a widow, having children two or more Friends should be appointed in the meeting of which she is a member, to see that the rights of her children be legally secured.

At the next meeting, if the committees report that careful inquiry has been made, and no obstruction to the further proceedings of the parties appear, the meetings are then to leave them at liberty to accomplish their marriage according to our rules, and a committee of two men and two women Friends should be appointed to attend the accomplishment of the marriage, (and the entertainment, if there be any;) and they are to see that a suitable certificate be provided and delivered to the Recorder.

Marriages are to be solemnized at the usual Week-Day Meeting for worship to which the woman belongs, unless some special circumstance may induce the Monthly Meeting to authorize it otherwise.

Towards the conclusion of said meeting, the parties are to stand up, and taking each other by the hand, are to declare in an audible and solemn manner to the following effect: the man first, viz. "Friends, in the presence of the Lord, and before this assembly, I take D. E. to be my wife; promising with divine assistance, to be unto her a loving and faithful husband, until death shall separate us;" and then the woman in like manner: "Friends, in the presence of the Lord, and before this assembly, I take A. B. to be my husband; promising, with divine assistance, to be unto him

a loving and faithful wife, until death shall separate us."

The marriage certificate is then to be audibly read by some suitable person selected by the committee.

They are then to sign the same: the man first, then the woman, adopting the name of her husband: then the relatives and such others present as are disposed to subscribe their names as witnesses.

It is further directed, that the said marriage be accomplished decently, gravely, and weightily, and that the parties themselves, their parents and others concerned, do take care, at the houses or places where they go, after the solemnization is over, that no reproach arise, or occasion of offense be given, by any intemperate or immoderate feasting or drinking, or by any unseemly, wanton, or rude discourses or actions; but that all behave with such sobriety as becomes a people fearing God; and that the company retire to their homes in seasonable time. And if any thing to the contrary be observed, the overseers, or other concerned Friends present, ought as speedily as they conveniently can, to take such aside who make any breach upon good order, and in an affectionate manner admonish them to a better behaviour; and the said overseers are to make report to the Monthly Meeting, whether good order has been observed, and take care that the Marriage Certificate be returned, in order to be recorded.

Monthly Meetings are advised to extend a christian care to those newly settled in life by the appointment of a judicious Committee to visit them, or otherwise.

The form of the marriage certificate shall be as follows :

WHEREAS, A. B., of ———, in the County of ———, in the State of ———, son of C. and H. B., and D. E., of ———, in the County of ——— in the State of ———, daughter of F. and G. E., having made known their intentions of marriage with each other, before a Monthly Meeting of the religious society of Friends, held at ———, (where the parties are under the care of parents or guardians, unless in the case of unreasonable objections, add) and having consent of parents or guardians concerned, (as the case may be,) their proposals were allowed by the meeting; these are to certify that for the full accomplishment of their intentions, this — day of the — month, in the year of our Lord ———, they appeared in a public meeting of Friends, held at ———, and publicly declared that, in the presence of the Lord, they took each other for husband and wife, promising with divine assistance, to be loving and faithful companions until death should separate them.

And as a further confirmation thereof, they did then and there to these presents set their hands—she, according to the custom of marriage, adopting the name of her husband.

A. B.

D. B.

And we, whose names are hereunto subscribed, being present at the solemnization, have, as witnesses thereto, set our hands.

The Society of Friends, having always believed marriage to be a divine ordinance, and for

term of life, no unbecoming conduct by either party can render it null and void.

Hence, no member of our Religious Society can, consistently with our profession, avail himself or herself of any legal privilege in dissolving the marriage contract; and no one shall retain membership during a second marriage with one so divorced, during the life of a former companion.

But if for the cause of fornication any member of our Society shall procure or accept a legal separation, for the protection of the rights of the innocent party, or their children, (should they have any,) Monthly Meetings are not to disown such on that account; Provided they remain unmarried, or are again reconciled to the husband or wife so put away.

That the marriages of persons nearly related, may, as much as in us lies, be prevented, it is the conclusion of the Yearly Meeting that no marriage between any so near as first cousins, nor the children of half brothers or half sisters, shall be permitted among us.

In relation, therefore, to this interesting testimony, it is the affectionate desire of the Yearly Meeting, that where there is occasion to apprehend that any of our members are likely to join in marriage with persons thus related, or with those who are not in membership with us; or that any are about to depart from our deliberate, fair, and honorable order of marriage, by which that right which belongs to Society to investigate the clearness of the parties, relative to the consent of their parents or guardians, as also, the further necessary inquiry, how far such indi-

viduals are clear of other marriage engagements, and of all clandestine proceedings whatever, together with that particular and religious mode of accomplishing marriage established by us, under the influence of divine wisdom, are wholly avoided and disregarded, that Elders, Overseers, and other religiously concerned Friends, considering it as a duty, be engaged to take early opportunities for advising and admonishing them against such procedure, (at least two Friends uniting in such service.) When a Friend shall marry a person not a member of our religious Society, after a suitable delay the case shall be reported by the overseers to the Preparative, and by that to the Monthly Meeting, which shall appoint a judicious committee to visit him, and if it is the judgment of the committee and the Monthly Meeting, that he has an attachment for the Society and its principles, and manifests it by his practice, he may be retained; but if otherwise, he is to be considered as having relinquished his right of membership, and should be informed of this conclusion.

When persons who are both members of our Society, accomplish their marriage with each other in any manner contrary to our established order, they should be treated with, and unless they give satisfaction by a written acknowledgement, Monthly Meetings are at liberty to disown them.

It is advised that cases of this kind be delayed a suitable time before they be brought to the meeting.

It is further recommended, that parents exercise a religious care in watching over their children, and endeavor to guard them against

improper or unequal connections in marriage; that they be not anxious to obtain for them large portions and settlements, but that they be joined to persons of religious inclinations, suitable dispositions, and diligence in their business; which are necessary to a comfortable life in a married state.

The increase of the breaches of our testimony, in going from amongst us in the weighty engagement of marriage, being, we fear, often for want of due care in parents, and those who have the important charge of educating youth, early to admonish and instruct them in the principles of truth, and impress their minds with the duty of religiously observing them, as much as possible restraining them, from such company as will be likely to entangle their affections improperly; we therefore tenderly exhort Friends in all quarters to increase their care over the youth, that the consistency of our principles in all respects with the name of true religion, may be impressed on their tender minds, by upright examples, as well as by precepts; and that where there is apparent danger of the affections of any being improperly entangled, and the care of parents or guardians, or those who have the oversight of them, appears not sufficient to prevent their taking imprudent steps in the accomplishment of marriage, care be taken, timely, to apply for the assistance of their Friends.

Marriage being a divine ordinance, and a solemn engagement for term of life, is of great importance to our peace and well-being in this world, and may also prove of no small consequence respecting our state in that which is to

come; yet it is often too inconsiderately entered into, and upon motives inconsistent with the evident intention of that unerring wisdom by which it was primarily ordained; which was for the mutual assistance and comfort of both sexes, in spirituals and temporals, that their endeavors might be united for the education of their children in the nurture and admonition of the Lord; and for the discharge of their duty in their various allotments in the world.

Marriage implies union, as well in spiritual as temporal concerns. Whilst the parties differ in religion, they stand disunited in the main point; even that which should increase and confirm their mutual happiness, and render them meet-helpers and blessings to each other. Where it is otherwise, the reciprocal obligation into which they have entered, becomes their burden; and the more so, as it may not be of a short duration.

Whatever felicity they might have flattered themselves with in the beginning they have found themselves disappointed of, by the daily uneasiness accompanying their minds, and embittering their enjoyments.

The perplexed situation of the offspring of such alliances, is also to be lamented; attached by nature to both parents, their confusion often renders them unfixed in principle, and unsettled in practice; or if, as is usual, the sons attach themselves to the father, and the daughters to the mother, brothers and sisters are trained up in lines of conduct diverse from, and in some instances opposite to each other; thus differing in principle, they are frequently divided in affection, and though so nearly related, are sometimes

at the greatest distance from that love and harmony which ought continually to subsist between them.

To prevent falling into these disagreeable and disorderly engagements, it is requisite to beware of the paths that lead to them—the sordid interests and ensnaring friendships of the world, the contaminating pleasures and idle pastimes of earthly minds; also the various solicitations and incentives of festivity and dissipation. Let our dear youth likewise avoid the too frequent and too familiar converse with those from whom may arise a danger of entanglement, by their alluring the passions and drawing the affections after them.

For want of due watchfulness and obedience to the convictions of divine grace in their consciences, many amongst us have wounded their own souls, distressed their friends, injured their families, and done great disservice to the Church, by their unequal connections; which have proved an inlet to much degeneracy, and mournfully affected the minds of those who labor under a living concern for the good of all, and the prosperity of truth upon earth.

BIRTHS AND DEATHS.

Two or more suitable Friends of each particular meeting should be appointed by Monthly meetings to attend at the funerals of our members, for the assistance of those concerned, and to see that good order is observed.

In order that meetings may not be held at the interment of our deceased members, in a formal way, or as a customary circumstance, the proposal for holding any such meeting, should be previously submitted to the consideration of the Elders and Overseers, or Committee on burials, and their approbation had previously to the announcement of such a meeting. The time and place of holding should also be settled by said Elders, Overseers or Committee, in order that such meetings be not unseasonably or unsuitably arraigned.

But in view of the solemn occasion of the decease of a Friend, which is well calculated to call up to our minds the uncertainty and short continuance of life, and the wisdom there would be in a preparation for death, it is earnestly advised that a solemn pause of some length should be had at all funerals: (a religious meeting, where it is believed by Friends as above stated, that such a meeting would be to the honor of truth;) and that good order, quietness, and solemnity be maintained throughout the proceedings, in which the committee should render the needful assistance.

And to prevent the introduction of improper interments amongst us—two or more Friends should be appointed by Monthly or Preparative Meetings, (as the case may require,) to the care of our several burying grounds, and that no person who was not a member be buried therein, without a written permit, signed by one or two of those Friends; who should take care that such interment comport with our plain order: also that our burial grounds be properly enclosed and kept in decent order.

Friends are also enjoined, to maintain our testimony against affixing monuments of any description to graves, for the purpose of distinction one above another, in any one of our burying grounds; and if any yet remain therein, that a judicious care be exercised to have them removed; and that they avoid the imitation of the custom of wearing or giving mourning habits, and all extravagant expense on account of the interment of the dead. And if a plain stone should be set to the grave, it should not exceed twelve inches in height or width, and contain only the name, date of the decease, and age.

As great inconvenience may arise from a want of due attention to keeping a regular record of births and deaths, it is enjoined upon each Monthly Meeting, to appoint a careful Friend, whose duty it shall be, to keep, in a book provided at the expense of the Monthly Meeting, for the purpose, a record of all births and deaths of members, which occur within their respective limits, or which shall be offered to him for that purpose. But should the birth have occurred out of the limits of the meeting within which it may be desired to record it, an explanatory note should be inserted in the record. And in order to engage the attention of Monthly Meetings more closely to this subject, it is further enjoined, that committees be appointed annually, to examine the records, and to extend such care as may appear necessary to effect the object.

*The following forms of the records are proposed,
being both simple and explicit.*

BIRTHS.

Names of the Children.	When born.	Names of the Parents.	Residence.	Occasional Notes.

DEATHS.

Names of Deceased.	When deceased.	Age.	Where Buried.	Late Residence.	Occasional Notes.

CERTIFICATES.

Quarterly and Monthly Meetings are to take care, that all certificates or minutes which may be given to any Friends traveling in the service of the ministry be recorded, and upon the return of such Friend seasonably delivered back to the meeting; and that all certificates of removal, brought by any Friends intending to become residents, shall be lodged in the Monthly Meeting, where the same are accepted; and also, that every meeting keep a record of all certificates which they give forth.

We feel it our concern to caution Friends to be very circumspect how they remove themselves

and families. It having been observed, that the dissolving of old, and forming of new connections, have in some instances been attended with effects prejudicial to a growth in the truth, both in the heads and younger branches of families, especially where the inclination to such removals has originated in worldly motives. And the religious growth and establishment of children, being the most interesting, ought to be the principal engagement of the minds of parents, it is the affectionate desire of the Yearly Meeting, that in putting them forward in a way of life, the probable effect it may have on their minds, be the chief object in view. In these cases, we recommend to our members, both young and old, to give close attention to the pointings of divine wisdom, and also timely to consult experienced Friends, previously to their fixing a resolution of changing their residence.

When Certificates of Removal from one Monthly Meeting to another, are received, the persons recommended shall be considered members of the meeting to which they remove.

All members removing beyond the limits of their Monthly Meetings, whether for a permanent or only a certain limited time, are to apply to their respective meetings for certificates, directed to those within the limits of which they propose to sojourn or settle. Whereupon, Monthly Meetings should, previously to granting such certificates, appoint a committee of men Friends, if the applicant be a male, or of women, if a female; but if the applicants be males and females, then a joint committee, to make careful inquiry respecting their conduct and the proper adjustment

of their outward affairs, and if they find nothing to hinder, to prepare a certificate, and report it to the next Monthly Meeting; when, if no obstruction appear, such certificate should be granted, and signed by the clerks of the men's and women's meetings.

When certificates are adopted, signed, and recorded, they should be immediately placed in the hands of the proper Correspondents, who should sign them, pre-pay the postage, and forward them without delay, to the regular Correspondent of the meetings to which they are addressed; and when certificates are received, they are to be read in each meeting.

But if any shall remove without so applying, the Monthly Meeting of which they are members, after making inquiry, as in cases of applicants, and finding no obstruction, should without improper delay, send certificates for them to the Monthly Meetings within the limits of which they have removed. But if their previous conduct require that they be treated with, and the distance be such as to render it inconvenient for the meeting they removed from, the Monthly Meeting, within the verge of which they are, should be requested to treat with them, and report the effect of their care; on which, if it prove satisfactory, certificates of removal may be directed; but if otherwise, and testimonies of disunion be issued, the meeting where they reside should be furnished with copies thereof, to be delivered to the parties.

Monthly Meetings are directed to acknowledge the reception of certificates of removal from Great Britain or Ireland, by transmitting, season-

ably, to one of our proper Yearly Meeting Correspondents, for that purpose, a suitable extract of their minute of reception, properly signed by the clerk, and countersigned by their Correspondent.

Where apprentices, or persons under age, are under a necessity of going from one place to another, their parents or guardians, masters or mistresses, should apply for certificates for them, recommending them to the care and oversight of the Monthly Meetings, whereunto they remove.

If any persons, appearing as Friends, come within the compass of any Monthly Meeting, not being recommended by certificates, and be of disorderly conduct, the Overseers, or other concerned Friends, should inquire whether or not they are members of our Society; and if they prove so to be, admonish them, or if the occasion require it, report the case to the Preparative, and from thence to the Monthly Meeting; which should thereupon inform the Monthly Meetings of which they are members, of the circumstances, and take the direction of said meeting for treating further with them, agreeably to our rules in cases of that nature.

LAW.

If any of our members be complained of for withholding a just debt, they should be tenderly urged to payment; and if this be unavailing, they should be treated with as in other cases of disorderly conduct; and if any appear unable to

satisfy their creditors, or when their creditors apprehend they have no more than will satisfy their demands, they should call them together without loss of time, and submit the state of their affairs to their inspection; when, if the creditors apprehend a surrender of the debtor's effects necessary, they ought to consent; and if any should fail to give timely notice to their creditors of the state of their affairs,, or subject others to loss by neglecting a careful and timely examination thereof, by which truth may suffer reproach, they should be treated with as in cases of disorderly conduct.

But if any, in such difficult circumstances, manifest an honest intention, and shall offer their all to their creditors, without preference, let compassion and aid be extended to them as brethren and objects of Christian charity; having done what they could, no more, for the present, can be justly expected from them. Yet it is the judgment of the Yearly Meeting, that if persons so failing in their circumstances, should at any time thereafter be favored with ability to pay off their deficiencies, justice will require it of them, notwithstanding a composition with, and legal discharge from their creditors may have been obtained. This is however not meant to furnish any with a pretext for advancing such claims, while persons so deficient are honestly laboring to retrieve their circumstances, nor until it shall clearly appear to their respective Monthly Meetings, or judicious committees thereof, that sufficient ability is arrived at; when, if they be requested to comply, and persist in refusing, the said meetings should proceed to disown them.

And it is the judgment of the Yearly Meeting, that if any members of our religious society, disregarding the gospel order prescribed by our Discipline, shall arrest or sue at law other members, (not being under such a necessity so to do, as has been explained under article Arbitration,) they, in so doing, do depart from the peaceable principles of which we make profession; and if, on being treated with by the Monthly Meetings to which they belong, they cannot be prevailed with to withdraw the suit, and pay the costs thereof, they should be disowned.

ARBITRATIONS.

When differences arise between our members in regard to their property, they are to proceed in the following manner:

The party who thinks himself or herself aggrieved, should in the first place, calmly and kindly, request the other to comply with the demand, and, if this be disputed, the complainant, or if residing at too great a distance, some Friend whom he or she may authorize, should take with him one or two of the overseers, or other discreet Friends, and in their presence repeat the demand.

If this step also fail of the desired effect, the parties should be advised to choose a suitable number of Friends as arbitrators, and mutually engage, by bond, or other written instrument adapted to the occasion, to abide by their determination.

Should this proposal be acceded to, and arbitrators accordingly chosen, they ought, as speedily as circumstances will admit, to appoint a time and place, and attend to the business without unnecessary delay; giving the parties a fair and full hearing, in the presence of each other, but listening to neither of them apart, nor suffering their own sentiments to be known abroad, till they have fully digested the subject, and come to a clear decision; which they should be careful to do within the time agreed on.

But if either of the parties refuse to submit the matter in dispute to arbitrators, or, when that is done, neglect to give his or her attendance when desired, without assigning a sufficient reason, or not abide by their award when issued, in either of these cases, such person so offending, should be complained of, or treated with: and if the brotherly endeavors and admonition, of Society, fail to produce a conformity to justice in the case, the Monthly Meeting should proceed to disown the offender, unless such person make it evident to the satisfaction of the meeting, that the award or proceedings have been erroneous or unjust. In which case, the matter in dispute may be referred to the same, or other arbitrators, as the meeting shall judge best, and their award shall be final. Or should either party be dissatisfied with the award, and the subject not be carried forward as a complaint, the party so dissatisfied, may apply to the Monthly Meeting of which the other party is a member, for the privilege of another arbitration. In which case a judicious committee should be appointed to examine the grounds of the complaint; and

should it be made to appear that the award is erroneous or unjust, (but not otherwise,) another trial may be granted before the same or other arbitrators, at the discretion of the meeting, for a final decision.

After which, if either of the parties at variance, prove so regardless of peace and unity, as not to acquiesce in such confirmed, or corrected determination, the Monthly Meeting to which he or she belongs, should proceed to issue a testimony against the person so refusing.

Where arbitrators are at a loss for want of legal knowledge, it will be proper for them, at the joint expense of the parties, to take the opinion of counsel learned in the law, in order to qualify them for giving a proper judgment in the matter referred to them. And that they may the better answer the end of their appointment, and be helpful in conciliating the minds of the parties, they ought not to consider themselves as advocates for those by whom they are chosen, but as men, whose duty it is to judge righteously, fearing the Lord. They should shun all previous information respecting the case; or, having heard any thing in regard to it, remain as much as possible unbiased thereby. They should reject no evidence or witness proposed, nor receive any, but in the presence of both parties; and in their award, they need not assign any reason for their determination.

And whereas there may be some circumstances, even in disputed matters, wherein the foregoing equitable mode of proceeding cannot be complied with; such as, first, the party absconding, or leaving the country with design to

defraud his or her creditors; or, second, apparent danger of bankruptcy, or being overloaded with debts, and other creditors generally coming on, which would occasion manifest damage to the claimant, by the time it would take in pursuing the above method; or, third, where there may be danger of damage, as in case of executors, administrators, or trustees; it may, therefore, be necessary, and it is directed that the Monthly Meetings where such cases happen, and on due inquiry appear truly so, do hold excused such as shall in the two first mentioned cases in this paragraph, appear to them really necessitated to proceed at law; and in the latter case, of executors, administrators, or trustees, where it shall appear to the meeting, that the matter is of importance, and that our friendly way would be unsafe, such may be permitted to have the matter tried at law, with this caution, that the parties on both sides, behave towards each other in brotherly love, decency and moderation, without anger or animosity; which will be a becoming testimony, even in courts, and show that nothing but the nature of the case, and our station in common with others, under the laws of the land, take any of us there.

As it may sometimes occur that a member, either for want of a clear understanding of the business, or through an improper influence, may present a complaint against another member, wherein the Overseers, after fully hearing both parties, being decidedly of opinion that the case does not require a reference, they are to advise a speedy settlement thereof, which being ineffectual, and the complainant remaining dissatisfied

therewith, he may have liberty to inform the Preparative Meeting, where the other party is a member, (without mentioning any name,) that having a matter in dispute with one of their members, he is desirous of their assistance in order to a settlement thereof. The said meeting is then to appoint a committee who are to give such advice and assistance in the case as they may apprehend necessary, but should they concur with the Overseers, that a reference would not be proper, the complainant may have the privilege of requesting the assistance of the Monthly Meeting, in like manner, where the question is to be finally determined whether the dispute ought to be submitted to referees, or the complaint dismissed.

It is the desire of the Yearly Meeting, that our members, differing, on account of worldly affairs, do avoid, as much as possible, engaging Friends in the ministry as arbitrators in such cases.

APPEALS.

Whilst the Yearly Meeting, in granting the liberty of an appeal, considers it as a precious privilege, it is affectionately desired that all may be careful how they encourage persons of improper dispositions to trouble superior meetings therewith.

If any be dissatisfied with, or think themselves aggrieved by the judgment of a Monthly Meeting, they may, after a copy of the testi-

mony of disownment is offered to them, notify in writing, the first or second Monthly Meeting following, (but no other) of their intention of appealing to the ensuing Quarterly Meeting, stating the ground on which they appeal, which notification the Monthly Meeting should enter on its minutes, and appoint four or more Friends to attend the Quarterly Meeting, with a copy of the proceedings relative to the case, signed by the clerk, to show the reasons whereon that judgment was founded. The Quarterly Meeting is then to refer the same to a solid committee of Friends, noticing the propriety of any objection made by the appellant against persons thus nominated, (omitting those of the Monthly Meeting from which the appeal comes,) and to confirm or reverse the said judgment, as, on impartial examination, shall appear to be right.

In the examination of Appeals, the Record of Monthly and Quarterly Meetings, and the statement of committees may be taken as evidence.

When the Quarterly Meeting's committee report their judgment, and the meeting is satisfied therewith, then a committee should be appointed to inform the appellant of the meeting's decision in the case. The committee should give him the information as soon after the Quarter as is practicable, and report to next meeting; and if the appellant is dissatisfied with the meeting's decision, he may notify the first or second Quarterly Meeting after he receives such information, of his further intention of appealing to the Yearly Meeting, but not afterwards. The said Quarterly Meeting, after recording such notification, is in like manner to appoint at least three

Friends, to attend the Yearly Meeting, with copies of the records of both Monthly and Quarterly Meetings in the case, signed by their clerks; here it is to be finally determined, and a copy of the determination is to be sent to the Quarterly Meeting from which the appeal came. Notices of appeals are to be forwarded from subordinate to superior meetings, in the regular reports of such meetings.

All committees in cases of appeals should make written report, and state therein the ground upon which their judgment is founded.

In all cases of appeal, in which a female is an appellant, the notice should be first given to the women's meeting, and by them forwarded to the men's, and the business afterwards conducted by joint committees of men and women Friends; the report of which united committee is to be made to each meeting, and the women's meeting having considered the same, are to convey their sense thereon to the men's meeting, where the subject should be considered and finally settled.

But when the proceedings of a subordinate meeting are nullified in consequence of irregular proceedings, or defect in complaint, said meeting, or the Overseers, should resume the consideration of the offence, if it be such as to require it, and proceed therein according to gospel order.

WILLS.

Knowing how quickly many are removed by death, it is weightily recommended by the Year-

ly Meeting, that care be taken by each Monthly Meeting, that Friends who have estates to dispose of, be advised to make their Wills in time of health and strength of judgment, and therein to direct their substance as in justice and wisdom may be to their satisfaction and peace; laying aside all resentment, though occasion may have been given, lest it should go with them to the grave, remembering we all stand in need of mercy and forgiveness. Making such Wills in due time can shorten no one's days; but the omission or delay thereof to time of sickness, when the mind should not be diverted from a solemn consideration of the approaching awful period of life, has often proved very injurious to many, and been the occasion of creating discontents and animosities in families, which the more seasonable and deliberate performance of this necessary duty might have prevented.

We also recommend to Friends to employ persons of competent legal knowledge, to write their Wills, as great inconvenience and injury to families has sometimes happened through the unskillfulness of some who have taken upon them to write Wills.

We further desire that executors and trustees concerned in Wills and settlements, may take especial care to discharge faithfully their respective trusts, according to the intent of the donors and testators; and that all charitable gifts, legacies, bequests and settlements of estates, by Will or Deed, intended and given for the use of the poor, the aged, the impotent, or for the education or apprenticeships of the children of poor Friends, may not be appropriated or converted

to any other uses than such as the donors or testators have directed. A violation herein being an obvious perversion of justice, offenders in these respects should be dealt with; and unless they make due satisfaction to the injured parties, and to the meeting to which they belong, should be disowned.

The following are recommended as suitable forms for certificates of Removal and Testimonials of Disownment, to be varied according to circumstances:

CERTIFICATE OF REMOVAL.

To M—— Monthly Meeting of Friends:

DEAR FRIENDS,

A, B, and C his wife, members of this meeting, having removed with their minor children, D, E, and F, and settled within the limits of your meeting, request has been made for our certificate of their right of membership. This is therefore to certify, that on due inquiry respecting their conduct, and the proper adjustment of their outward affairs, no obstruction appears to the issuing of a certificate in their behalf. We therefore recommend them to your Christian care, and remain in love, your friends.

Signed by direction and on behalf of S——
Monthly Meeting of Friends, held —— month
—— 18——.

Y Y *Correspondent.*

T R }
R T } *Clerk.*

NOTE.—Monthly Meetings, when issuing certificates of removal, are desired, when they deem it necessary, to give the address of those having removed.

TESTIMONIAL OF DISOWNMENT.

A B, who has had a right of membership in the Society of Friends, has _____ for which he has been treated with without the desired effect;—We, therefore, testify that he is no longer a member of our religious society.

Signed in and by direction of _____ Monthly Meeting of Friends, held _____ day of _____ 18—.

C D, *Clerk.*







